

CNO - 2288

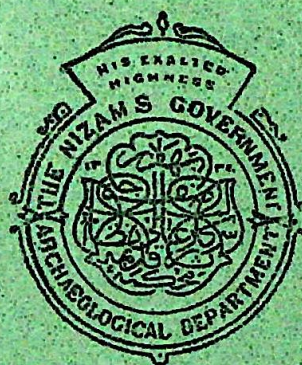
Hyderabad Archæological Series

No. 13

A CORPUS OF INSCRIPTIONS IN THE
TELINGANA DISTRICTS OF
H.E.H. THE NIZAM'S DOMINIONS

EDITED BY

P. SREENIVASACHAR, M.A., Ph.D. (Lond.),
Principal, S.R.R. College, Bezwada



PART II

Comprising Texts and Translations of Inscriptions
with 56 illustrative plates

PUBLISHED

BY

HIS EXALTED HIGHNESS THE NIZAM'S GOVERNMENT

Printed at the Baptist Mission Press, Calcutta

1940

Price Rupees Ten

V218:72
HOS-2

V218:72 2288

HOS.2

Greenivasachar, P

Corpus of inscription

ngana

4BH

mi-

$$\frac{18}{13} 2288 \quad \cancel{2288}$$

• • • • •

A C
H

THE

ONS

288 2288



A CORPUS OF INSCRIPTIONS IN THE
TELINGANA DISTRICTS OF
H.E.H. THE NIZAM'S DOMINIONS

reduat

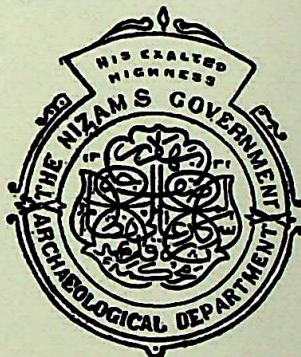
Hyderabad Archæological Series

No. 13

A CORPUS OF INSCRIPTIONS IN THE
TELINGANA DISTRICTS OF
H.E.H. THE NIZAM'S DOMINIONS

EDITED BY

P. SREENIVASACHAR, M.A., Ph.D. (Lond.),
Principal, S.R.R. College, Bezwada



PART II

Comprising Texts and Translations of Inscriptions
with 56 illustrative plates

PUBLISHED

BY

HIS EXALTED HIGHNESS THE NIZAM'S GOVERNMENT

Printed at the Baptist Mission Press, Calcutta

1940

V218:72
HOS. 2

Acc. NO. ~~155~~.

SRI JAGADGURU VISHWARADHYA
JNANA SHIKHASAN JNANAMANDIR
LIBRARY,
Jangamwadi Math, VARANASI,
No. 2288

I. DHARMASĀGAR INSCRIPTION.

I SIDE.

1. tasiṇa rā . ya
2. . . va(m)suṁdharā-pōtri lasa[d]*-dhvaj-āgra-
3. [raṁ]*ga-sthali-lāsyā-vilāsin=īva || [r]* Śrīśa-
4. [sya]* nābhī-śara-patra-janmā lōkān=vidhā-
5. y=ātha sisukṣur¹=agriyam |
6. bhū²-lōka-kalpa-dhṛma³-rāja-sinḥa
7. śrī-Kākatīyy-ānvayam=āsisarjja⁴ || 2]*
8. [Ta]*d-anvaya-kṣīra-nidhau mah-au-
9. jā rāj-ēndur=āsīd=Gaṇapa-
10. [kṣi]*t-īśaḥ | yaḥ śatru-pad[m]*āni
11. nimīlya bhāsā vyavard(d)haya=lō-
12. [ka]*-Cakōra-varḡ(g)ā[n || 3]* Yas=ca pratāpa-[jva]*-
13. lanasya sannidhau Vasuṁdharā-
14. yāḥ karam=agrahīd=rasāt[|]*
15. it=īva kīrt(t)ih kakub-amtam=anvagā-
16. [t=sā]*patnya-vārtt=āsahanā bha-
17. yād=itaḥ || [4]*

II SIDE.

18. ccitā |
19. dānē sarv(v)-āhnādam⁵ kalayati kalānā-
20. thavad=bharṭṛ-bhakta(h)s=tasmi(m)n[n]*=āsīd=galita⁶-ka[pa]*-
21. ṭo Bhāskarō maṁtri-vary(y)aḥ || [5]* Ta[sya]*
22. putrō=bhavad=Cenna-Gannaś=Caṁdra-sama-dyutiḥ | sa[dā]*
23. sa[rva]*-kāla-yuktō na tu vakrah kadā ca na || [6]*
24. [Tad-ā]*tmajō bhāti Gaṇādhipō=yam prathā
25. kalah na sēvyah | dān-ārḍra-hastē
26. [mi]*lita-dvij-ēndra-bhṛngō gaṇānā . .
27. . . . [7]* rm(m)ārg(g)ā kalita-sakala-svāmi . .
28. ry(y)ō mēn=āpi lakṣy-āvāsah Śiva-pada-[yu]*-
29. g-āmbhōja-citta-dvirēphah | tat-putrō=yam
30. maṁtri-Mallaś=cakāsti sraṣṭā pa
31. sa dharm(m)a-mūrt(t)ir=y(y)ugē [8]*
32. vahaty=asmin maṁtri-ma
33. rm(m)uhuh | dhīmatām ma

¹ Read sisṛkṣur=.

⁴ Read āsasarjja.

² The letter bhū is only partly visible.

⁵ Read āhlādam.

³ Read kalpa-druma.

⁶ Read gaḥita.

34. ṇaṁ śīrāṁsi vinamaṁty=ahō || [9]*
 35. nabhōnutvaṁ maṁtri-manyā-niścita-
 36. pi padmānā . . . prabōdhaḥ kuṁ . .

III SIDE.

37. raṁ
 38. dig-bhāgē māra-pati ppo=vadhir = m(m)ataḥ || [10]* Nair-
 39. tyāṁ diśi **Gōreṁṭa** ma . . daih **Kuṁṭa** samjñaka . .
 40. paścimē **Kadapaṛra** yiti¹ **gajamḍo** vadhi . . .
 41. taḥ || [11]* Vāyavyāṁ **Palleṛā-loṁka Tippova** . . .
 42. dus-tad-udbhavaḥ | diśy=uttarasyām=**Aikhina-**
 43. **rēgaḍgumḍō**=vadhir=m(m)ataḥ || [12]* Tridhā vibha-
 44. jya tat=kṣētram dvāv=aṁsāv=Īśvar-ārp(p)ita[m]* |
 45. **Mallayēna** tṛtīyyō=mśaḥ kalpita-
 46. s=tasya bhuktayē(h) || [13]* Tatṛ=ēdam=aṁśa-dvaya-
 47. bhū-vyavasthitiḥ saṁgīta-mu[kha]* . . .
 48. ś=carāṇa-dvayaṁ sthalaṁ | pāda-tray-ōpē-
 49. ta-nivart(t)ana-trayaṁ lāsyat-pradē-
 50. [yā]*d²=daśa-vārayōṣitāṁ || [14]* Ēkaikō
 51. bhajati mṛdaṁga-vādakō dvau trīm nanva-
 52. la raṁdhra-pūraś=ca | pratyēkaṁ [carana-]*
 53. yugaṁ tu kāha[lā]yā dhmatā[rau]*
 54. jalaja-karaṁḍa-vādakau ca || [15]* Sadyō nivart(t)a-
 55. [n=ā]*ṣṭakam=avaṁta . . . gōpa-bhu[ktti]* yaśa [16]*

IV SIDE.

56. Sētur=nṛpānā[m]*
 57. bhavadbhīh | sarv(v)ān=etan=bhāvinaḥ pār(t)thivēndrān=bhū-
 58. yō bhūyō yācatē Rāmacaṁ-
 59. draḥ || [17]* Sva-dattāṁ para-dattāṁ vā yō harēta vasumḍha-
 60. rāṁ | ṣaṣṭhir=var(u)ṣa-sahasrāṇi viṣṭāyāṁ jaya-³
 61. tē krimiḥ || [18]* Sva-dattā[d]*=dvi-guṇaṁ puṇyaṁ pūrv(v)a-da-
 62. tt-ānupālanaṁ | pūrv(v)a-datt-āpahārēṇa sva-dattāṁ
 63. niḥphalaṁ⁴ bhavēt || [19]* Śrī-Prasanna-Viśvēśvara ||
 64. Vāky-ārt(t)hamu || Viśvēśvara-samudramūnu[velī-]*
 65. volamūnu mūṁḍu-pāḍlu sēsi [aṁ-]*
 66. ḍulōnu oka-pālu **Galaṁta-Mallayaku** u[vvi]* ke
 67. reṁḍu-pāḍlu⁵ **Elukurki**-Prasanna-Viśvēśvara-dē-
 68. varaku samarp(p)iṁcin-aṁdula-viniyō-

¹ Read iti.² The writing is not clear at this place.³ Read jāyatē.⁴ Read niṣphalaṁ.⁵ It looks like pāḷlu.

69. gamu | bhōgamu-vāru padin-enamamḍraku eni-
 70. madi maṣuturūnu | aḍḍa | gāḍikinni | calivaṁḍi-
 71. rikini aḍḍa | **Paṁḍitārāḍhyula**-koḍkul=iddaraku
 72. maṣturu umṇaṁta-vaṭu aṁga-bhōgānaku guḍi-vri-
 73. tti | **Goraga-kurṇṭa** va 1½ **Rēnu-kurṇṭa** va 2 **Kesami-reḍi-kurṇṭa**
 74. yimṇta-vaṭṭu dharm(m)ānaku āyāyi kālama-
 75. mḍu vart(t)akul-aina-vāru sahāyamaḍi dēvuni kā-
 76. [ruṇyamuna]* gala śri

TRANSLATION.

I SIDE.

Verse 1. [This verse is damaged. The form of the Earth raised by Varāha on the tip of his snout is conceived as a dancer performing the graceful dance on a stage.]

V. 2. Born of the lotus of the navel of the Lord of Lakṣmi, the Creator, after creating the worlds, was desirous of creating an excellent caste, and accordingly created the **Kākatīyya** dynasty of valorous kings, (who were verily) the *kalpa* trees on earth.

V. 3. In the milky ocean of which family, there was the moon-like king **Gaṇapa**, of great brilliance, who closed the enemy-lotuses with his brilliance and made the *Cakōra* birds, (namely) his people, prosper.

V. 4. Who, out of love,¹ married Earth before the fire of his own valour; and as if for this reason, his fame, intolerant of fellow-wife²-affairs (affairs of enemy kings), went away to the ends of quarters.³

II SIDE.

V. 5. [The first portion of this verse is damaged.]

When that (king) was giving delight to all with gifts like the moon, there was the excellent minister **Bhāskara**, devoid of deceit and devoted to his master.

V. 6. His son was **Cenna Ganna**, who shone like the moon, having always all the arts (digits), but at the same time never crooked.

V. 7. His son, **Gaṇādhīpa**, was (very munificent). The supplicant brahmins, crowding bee-like in the proximity of his hand wet (with gift water), are beyond enumeration.⁴

¹ rasāt=out of love (Siddhānta Kaumudī, p. 238).

² sapatna=an enemy; sapatnī=fellow-wife; a woman who has the same husband with another (Siddhānta Kaumudī, p. 47).

³ There is a pun in this verse mainly revolving on the valour of Gaṇapati.

⁴ More than half of this verse is lost.

V. 8. His son is this minister named **Malla**, whose mind is like the bee on the lotuses of the two feet of God Śiva, and who is the very embodiment of Dharma in this Kali age.

V. 9. When that minister (**Malla**) was bearing the burden of the state the heads of the wise bend often¹

III SIDE.

V. 10. [This verse is completely damaged.]

V. 11. In the direction of the south-west, **Gōremṇa** . . . called **Kuṇṭa** . . . in the west, **Kaḍapaṇṇa** . . .

V. 12. In the north-west **Palleṇā-loṇka Tippova** in the north **Aikhina-rēgaḍgumḍa** is known as the boundary.

V. 13. Having divided that land into three parts two portions were presented to the Lord, and a third portion was created by **Mallaya** for his enjoyment.

V. 14. This is the arrangement regarding the two portions here; two quarters (of a *nivartana*²) of land (for?) music, and three and three quarters of *nivartanas* to be given to ten dancing girls for dancing.

V. 15. Each player on *mṛdaṅga*³ obtains two (?) and each piper three; the players on *kāhala*⁴ got separately two quarters (each), and (so did) the players on *jalaḷa-karaṇḍa*.⁵

V. 16. . . . $\frac{1}{8}$ of a *nivartana* to be enjoyed by cowherds

IV SIDE.

Vv. 17-19. These are the usual imprecatory verses.

L. 63. Śri Prasanna-Viśvēśvara.

Ll. 64-69. Argument. (The village?) Viśvēśvara-samudramu and the outlying land was divided into three portions and one portion (was given to) **Galarṇṭa Mallaya** and two portions for the God Prasanna-Viśvēśvara of **Elakurki**, disposed of as follows:—

Ll. 69-73. 8 *maṇṭurur*⁶ for 18 dancing girls, half for cattle-trough, half for water-shed, a *maṇṭuru* for the two sons of the **Paṇḍitārādhyā**, and the remaining as *ṛtti* for the temple, for the personal enjoyment (of the God, amounting to) $1\frac{1}{2}$ *va* (?) at **Goraḡa-kuṇṭa**, 2 *va* at **Rēnu-kuṇṭa**, and . . at **Kesama-reḍi-kuṇṭa**.

Ll. 74-76. This gift (was made with the help of) those who were traders on various occasions of God

¹ They bent their heads out of respect to him. The striking idea suggested is that while he was bearing the great burden, others bent their heads and not himself.

² *nivartana* is a unit of measurement of land. *Vide* Glossary.

⁴ *Ibid.*

⁵ *Ibid.*

³ *Vide* Glossary.

⁶ *Ibid.*

2. GĀRLA INSCRIPTION.

I SIDE.

1. ॐ Śrī Viśvēśvarāya namaḥ ॥
2. Yē dēvās=tri-guṇ-ātmakās=tri-puruṣā Gau-
3. rī-Ramā-Vāg-varāḥ yōgi-dhyēya-sumū-
4. rt(t)aya sphaṭika-nīl-āmbhōja-rāga-prabhāḥ | ā-
5. dyā Vēda-mayās=sur-āsura-muni-stutyā
6. mah-āgh-aughahās=tē Rudr-Āmbuja-nābha-
7. Paṁkaja-bhavā rakṣamtu vas=sarv(v)adā [1]
8. Gaja-vaktram Mahā-sēnam Dēvīm ca karuṇ-ālayām [1]*
9. natv=āham śāsana-ślōkām vakṣyē samprati tad=ya-
10. thā | 2 | Śrī-Bhāminī-patēr=nābhi-paṁkajē Pa-
11. dma-bhūr=abhūt | tēna sṛṣṭam=idam sarv(v)a-
12. m tatra ramyē mahitalē | 3 | Nānā sē-
13. nādhipā jātās=caturt(h)tha-kula-vallabhāḥ |
14. tatra Rēcerlla-varṁśē=bhūt khyātimā-
15. n=Bēta-bhūvarah | 4 | Tasy=āsīt=tanayō Bo-
16. ppay-ā(m)hvayaḥ kula-bhūṣaṇaḥ |
17. tat-putrō Gaṇa-nāth-ākhyas=tasya sūnu-
18. ḥ paramtapah | 5 | Boppa-rāya i-
19. ti khyāta[ś]*=śrīmān=sāmaṁta-śēkharah [1]*
20. Viśvēśa-pada-paṁkēja-bhramarī-bhūta-cētasah |
21. 6 | Ā-kalpatvam=upēhi Pannaga-patē (1) dēva-
22. sya śambhō(h)s=sadā nidrām sēvitum=a-
23. rhasi kṣiti-dhara kṣīr-āmbudhau svēcchayā [1]*
24. icchā yady=avagāhanē hrada-nadā-
25. n gacchadhvam=āsā-gajāḥ bhū-bhār-ōddhara-
26. ṇāya samprati bhuvi śrī-Bōppa-rāyō=
27. sty=ayam | 7 | Atulita-sita-kīrt(t)ir=vyāpi-
28. t-āśēṣa-lōka[s]*=svajana-sujana-baṁdhu-vrā-
29. ta-kalp-āvanīja[h]* | vibhava-vijita-śakraś=cā-
30. ru-cāritra-pātrō jayati guṇa-va-
31. rēṇyah puṇyavān Boppa-rāyah | 8 |
32. Sō=pi nīscalayā bhakty=ānamta-puṇya-pha-
33. l-āptayē | nitya-satya-vratō vīras=sarv(v)a-
34. dharm(m)a-parāyaṇah | 9 | Nav-āmba-
35. ra-dvi-vasudhā 1209 samkhyākē Śa-
36. ka-hāyanē | vilasat-Sarv(v)ajit-Caitra-
37. śuddh-āṣṭamy-Abja-vāsarē | 10 |

II SIDE.

38. Śrī-Kākatīyya-Rudra-nṛpāla-
 39. pālita-bhūtalē | Maudgalya-ta-
 40. ṭinī-pūrv(v)a-tīra-dēśē śubhāva-
 41. hē | 11 | Indraprastha-pur=īva dha-
 42. rm(m)a-jala-sad-vyāpāra-saṁśōbhita
 43. gīrv(v)āṇ-ādhipatēḥ pur=īva vibu-
 44. dha-vrāt-aika-saṁsēvitā | Paulastya-
 45. sya pur=īva puṇya-jana-saṁkīrṇ(ṇ)=ā-
 46. ti-vibhrājita yā Gāḍī-ākhyā-
 47. purī cakāsti vasudhā-kāmtā-
 48. vibhūṣ=ēva sā | 12 | Bhūḥ-pā-
 49. thaś-śikhi-mārut-āmbara-śaśāṁk-ātmō-
 50. ṣṇa-rucy-ādibhir=vyāptam sarv(v)am=idam ja-
 51. gat=sva-tanubhir=y(y)ēn=Āmdhaka-dhvaṁsinā | ā-
 52. namd-aika-ras-ātmakaś=śṛti¹-śīras-sadmaś=śivaś=cinmayah
 53. sō=yam viśva-gurus=sadā vijayatē Śrī-
 54. Gāḍīa-Viśvēśvaraḥ | 13 | Ūti-taṭāk-ā-
 55. mta-sthala-kulya-jala-phalāni bhūri sasyā-
 56. ni | Kārt(t)ikyām c(c)a grīsmē paṁca-daśa-nivart(t)a-
 57. nāni hridyāni ² | 14 | Viśvēśa-raṁga-bhō-
 58. gāya śulkaṁ dīp-ārt(t)ham=ēva ca |
 59. dattavān=Boppa-rāyō=sau yā-
 60. vad=ā-caṁdra-tāraṁ | 15 |
 61. paḍipilamum ā maḍi kālu-pannu-
 62. nu niruḍi kolucūnu imttava-
 63. ṭṭu-māni peṭṭina vritti.

TRANSLATION.

I SIDE.

L. 1. Obeisance to the lord of the Universe.

V. 1. The three Supreme Beings, embodying the three qualities (of *Satva*, *Rajas*, and *Tamas*), the consorts of Pārvati, Lakṣmi, and Sarasvati, of lovely forms, meditated upon by Yogis, crystal-white, lily-blue, and lotus-pink in colour, primeval beings, the embodiments of revealed scriptures sung by gods, demons and sages, and the destroyers of all the great sins, may those Gods Śiva, Viṣṇu and Brahmā protect you always.

V. 2. Bowing to God Gaṇēśa, Subrahmanya and the all-merciful Dēvī, I will now recount the verses of the grant. It is as follows:—

V. 3. From the navel-lotus of the Lord of Lakṣmī, was born Brahmā; by Him was all this created; and in that beautiful earth,

¹ Śruti.

² hṛdyāni.

V. 4. were born many generals, of the fourth caste ; there, in the **Rēcerla** family, was the famous King **Bēta**.

V. 5. To him there was a son named **Boppa-rāya**, an ornament to the family ; his son was **Gaṇanātha** ; and his son was an annoyer of his enemies,

V. 6. well-known as **Boppa-rāya**, the crest-jewel of his feudatories, and one whose mind was like the bee on the lotuses of the feet of the Lord of the Universe.

V. 7. You, king of serpents (*Ādiśēṣa*) become for ever the ornament of Lord Śiva ; you mountain, you had better go to sleep as you please in the milky ocean ; you quarter-elephants, if you want to have a bath go to lakes and rivers ; for, bearing the burden of earth, there is now on earth this **Boppa-rāya**.¹

V. 8. The meritorious **Boppa-rāya** is all victorious ; (the **Boppa-rāya**), whose unequalled white fame has pervaded the whole world, who is the all-giving celestial tree to his circle of adherents, good men and relatives, who has conquered Indra by his affluence, who is of lovely character, and who is distinguished by his qualities ;

V. 9. (who) by his firm devotion, for (the sake of obtaining) the fruit of infinite merit, (is) eternally vowed to truth, and (who is) a warrior, and (one) devoted to all virtues.

V. 10. In **Śaka 1209**, in the cyclic year **Sarvajit**, in **Caitra** month, on the **eighth day of the bright fort-night**, on a **Monday** (**Boppa-rāya** gave the rent).²

II SIDE.

V. 11. In the land ruled over by king **Kākatīyya Rudra**, on the auspicious eastern bank of the **Maudgalya river**,

V. 12. there shines the very lustrous city named **Gāḍla**, like an ornament to the lady of the world, like the city of Indraprastha, beautiful with splendid activities born of Dharma (beautiful with the splendid activities of Dharma-putra), like the city of the lord of the *Dēvas*, resorted to by learned men (by Gods) and like the city of Rāvaṇa full of virtuous men (demons).³

V. 13. That lord Viśvēśvara (the Lord of the Universe) at **Gāḍla**, is ever victorious, the Lord who pervades all this universe with his bodies called Earth, Water, Fire, Air, Ether, Moon, Self, and Sun, (who is) the destroyer of the demon Andhaka, (who is) of the very form of unalloyed bliss, (who) dwells in the Upaniṣads, (who is) auspicious, (who is) of the form of knowledge, (and who is) the preceptor of the Universe.

¹ This verse recounts the various mythological conceptions about the earth being borne by *Ādiśēṣa*, the mountain, and the quarter-elephants.

² See verse 15.

³ There is a double meaning in this verse, since the qualities apply to the city of **Gāḍla** on the one hand and Indraprastha, Alakā and Lankā, on the other.


V. 14. (There are) fifty *nivartanas* (of paddy-fields) beautiful in Kārtika and Summer with plenty of crops and cultivated (literally, bearing fruit) by the waters of the canal from Ūti¹ tank.

V. 15. For the public enjoyment of Viśvēśa, and for the sake of a light, this Boppa-rāya gave the rent (of these fields) to stand as long as the moon and the stars.

Ll. 61-63. [These lines have no connection with the inscription proper. These seem to have been inscribed much later to record the gift of a *vritti* consisting of a fourth of the rent (*kālu-pannu*) of a certain paddy-field and the paddy (*kolucu*) obtained last year (*nirudī*).]

3. HANAMKONḌA INSCRIPTION OF RUDRA-DĒVA.

I SIDE.

1.  Ōm Svasti [1]* Śrīr=v(v)ijayaś=c=ābhyudayaś=ca bhavatu ॥
Svasti samadhigata-parica-ma-
2. hā-śabda mahā-maṇḍalēśvara Anmakunḍā-pura-var-ēśvara parama-māhēśvara
3. pati-hita-carita vinaya-vibhūṣaṇam Śrīman=mahā-maṇḍalēśvara
Kākatī-
4. ya Rudra-dēva-rājula vijaya-rājyam=uttar-ōttar-ābhivṛddhi
pravard(d)hamā-
5. nam=ā-caṇḍr-ār(k)a-tāramu[gā]* Anmakorṇḍa-paṭṭanamunaṇḍu
sukha-saṁkathā-vi-
6. nōḍambuna rājyambu sēyucun=unḍa Śaka-varṣamulu 1084 vu nēṁṭi
Citra-
7. bhānu saṁvatsara Māgha śu 13 Vaḍḍa-vāramunāṇḍu tana pēra
Rudrē-
8. śvaramunu Śrī Vāsudēvara Śrī Sūry(y)a-dēvarānu pratiṣṭha sēyince ॥
9. Yasy=ōttuṅga-taraṅga-tāḍita-[vi]*yat-sapt-ārṇ(n)avīyaṁ jalaṁ pād-
āṅgu-
10. ṣṭha-nakh-āgrad-aghnam=abhavad=bhū-maṇḍal-ōddhāraṇē |
daṁṣṭrā-kōṭi-kuṭīra-kō-
11. tara-gataṁ trailōkyam=ab-birṇduvad=brahmāṇḍā iva rōma-kaṇḍa-
nikarō vaṁḍē varā-
12. haṁ hariṁ ॥ [1]* Śrī-Hēraṁba vilāmbi-kuntala-milan-mallī-dalat-
kuṭmala-vrāt-ōj[j]*rṁbhita-
13. [gaṁ]*dha-lubdha-madhupa-dhvān-ōtkarasy=āspada[h*] | sphīta-prīta-
manā bhava tvam=iha mē di-

¹ The meaning of this word is not clear. It may have some connection with ūṭa, an excellent spring, the common source of irrigation in these parts. If this interpretation is correct the long Sanskrit compound would be merely a clumsy substitute for the excellent Telugu word *ūṭa-kāḷva*.

14. [g-da]*m̐ti-daṁta-dyuti-prōddām-ōddalan-aika-vikrama-lasad-daṁt-
āmti¹-kāṁty-āśrayaḥ || [2]*
15. [Bhū]*²t=ēva dugdha-laharībhir=udamcat=īva dugdhō-dadhēr=
amṛta-dīdhiti-nirm(m)it=ēva |
16. śrīkhaṁḍa-piṁḍa-paripāṁḍura-puttal=īva vaktrē vasatv=avirataṁ tu
Sarasvatī naḥ || [3]* Bhā-
17. radvāja-kula-śriyaḥ parivṛḍ[h]*a[h]* śrauta-kriyā-karm(m)aṭhaḥ | Śrī-
Rāmēśvara-dīkṣitō
18. janayitā yasya kṣitāv=agraṇīḥ | Sō=cim̐ter̐ndravarō=dvayāmṛta-
ya-
19. tēs=śiṣyō yatīḥ śraddhayā śrīmad=Rudra-narēśvarasya sumatēr=
v(v)am̐ś-āvalīm
20. varṇ(n)ayē [1]* · [4]* Śrīma[t]-Tribhuvanamallō rājā Kākatya-
vaṁśa-sambhūtaḥ | prabala-ri-
21. pu-varg(g)a-nārī-vaidhavya-vidhāyak-ācāry(y)aḥ || [5]* Śrī-Kākatya-
narēṁdra-br̐nda-tila-
22. kō vair-īṁdra-hṛt-tāpakāḥ sat-pātrē vasu-dāyakaḥ pratidinaṁ kām̐tā-
manō-raṁja-
23. kaḥ [1]* duṣkāṁtā-caya-dūṣakaḥ Purahara(h)³-śrī-pāda-padm-ārc(c)akō
nyagbhūti-kṛta-nāyakaḥ=Tri-
24. bhuvana-Śrī-Malladēvō babhau || [6]* Tat-putraḥ Śiva-pāda-padma-
yugaḷa-dhyān-āmṛt-ānaṁ-
25. da-bhūr=1(l)um̐thākō⁴ ripu-sumdarī-jana-mahā-saubhāgya-saṁpac-
chriyaḥ | Prō
26. lē-rāja⁵ iti prasiddhim=agamad=vair-īṁdra-darp(p)-āpahō niś-
śaṁka-prathana⁶-prabaṁ-
27. dhana-mah-āhaṁkāra-Laṁk(k)-ēśvaraḥ || [7]* Hasty-ārōhaṇa-karm(m)a-
karm(m)aṭha-gatiṁ
28. Cālukya - cūḍāmaṇīm śaśvad - yuddha - nibaddha - gahvara - matiṁ
yuddhē ba-
29. baṁdha kṣaṇāt | śrīmat-Tailapa-dēvam=ambuda-nibha-stambē-
rama-stham kṣaṇā-
30. t=prakhyātō ripu-kam̐tha-khaṁḍana-vidhau bhakty=ānurāgāj=
jahau || [8]* Yō kumthō=ri-
31. [pa]tēr=akum̐tha-pa raśu-ślakṣṇ-āgra-dhār-ōllasad-dhārāpāta-
nipātan-aika-caturam̐

¹ Read am̐ta.

² Sūt=ēva would be better here than bhūt=ēva.

³ The visarga here is wrong. It must be deleted since the previous word is only part of a compound.

⁴ lum̐taka is the more usual form of this word.

⁵ The name Prōla-rāja is written here curiously Prōlē for the sake of meter.

⁶ Read pradhana.

32. [Gō]virṇḍa-rāj-āhvayaṁ | badhv=ōnmucya tad=Ōdaya-kṣiti-bhṛtē
rājyaṁ dadau
33. [lī]*layā Lumṭhākō viṣayasya tasya samarē sad-vīra-dikṣā-guruḥ ||
[9]* Kruddhē-
34. n=ōddhura-Maṁtrakūṭa-nagarī(m)-nāthō=tha yō nistrapō
Gurṇḍaḥ khamḍita ēva muṁ-
35. ḍita-śirāḥ krōḍ-āṁka-vakṣasthalaḥ | ēḍō-ḍimḥbhakavat=palāyanaparō
jātō gataḥ
36. svāṁ purī(l)m=āhūtō=pi nṛp-ēśvarasya purataḥ Prōlēna yuddhāya yat
|| [10]*
37. Anyac=c=Ānumakoṁḍa-nāma-nagarīm samvēṣṭya yō=yam sthitō
nānā-maṁḍalik-ā-
38. nvitō bhuvi Jagaddēvas=sa dēva-prabhaḥ | stabdha-stambhita ēva
kāry(y)a-karaṇē=śaktaḥ
39. kṣaṇān=nirg(g)ataḥ śrīmat-Prōla-nṛpasya tasya jayinaḥ ki[m]*
brūmahē gauravaṁ || [11]*
40. Dēvi Muppama-nāmadhēya-sahitā yasyā guṇās=tāraḥ kīrt(t)iḥ
śārada-ca-
41. mḍrik=ēva vilasat-kāmtēs=tu n=aiv=ōpamā | Kausaly=ēva ca
Jānak=īva ca satī Kunt=ī-

II SIDE.

42. va Padm=ēva sā Paulōm=īva ca Caṁḍik=ēva ca
43. varā tasy=ābhavad=bhāmini¹ || [12]* Tasyās=tasya
44. sutō=jan=iha param-ānaṁd-aika-kāṁd-āṁku-
45. raḥ Kāmaḥ kiṁ Nalakūbaraḥ Śiva-sutaḥ
46. Skamḍō Jayamṭō=thavā | Jiṣṇur=V(v)ajra-dharō=
47. thavā Harir=ayaṁ dasrau kumārau na tē bha-
48. ktaḥ Śrī-Giriś hitāya jagataḥ śrī-Ru-
49. dra-dēvō nṛpaḥ || [13]* Tvaṁgat-tuṁga-turaṁga-puṁ-
50. gava-cay-ārōha-kramē karm(m)aṭhaṁ Do-
51. mmaṁ cāru-parākrama-krama-bharaṁ bha-
52. ṇtvā sakṛl=līlayā | Karṇ(n)aṁ Pārt(t)ha iv=ā-
53. malaiḥ śara-śatair=v(v)idrāvya vidrāvya yō
54. lēbhē sarv(v)a-viśēṣa-yukta-nagara-grāmaṁ
55. sa Rudrō nṛpaḥ || [14]* Īḍē Mēḍa-vidamḥba-ḍam-
56. bara-bhara-kṣōda-kṣamaṁ kṣmābhṛtām durv(v)ā-
57. r-ōddhura-vīra-maṁtra-samayā-dān-aika-dī-
58. kṣā-gurum | Śrīman-Mailigi-dēva-saṁga-sa-
59. maya-prōdbhūta-darp(p)-āpahaṁ prāpta-

¹ Read bhāminī.

60. śrī-Polavāsa-dēśa-vibhavaṁ Śrī-Rudra-dē-
 61. vaṁ sadā || [15]* **Bhīmēna** Bhīma-nakulēna ku-
 62. lēna hīnō grastō mamāra gṛha-mū-
 63. ṣakavat=kṣaṇēna | mārj(j)āra-ḍimbhaka-varē-
 64. ṇa mah-āṁdhakārē **Gōkarṇ(n)a**-nāma bhu-
 65. jagō bhuvi śūra-mānī || [16]* Śrīmad-Ru-
 66. dra-parākram-ōdbhava-bhaya-vyāmōha-
 67. nākhy-ōllasac-chastra-trasta-samasta-gātra-
 68. vilasac-Cōḍōdaya-kṣmā-patēḥ | unmattā
 69. iva vismṛtā iva mahā-bhūt-ābhībhū-
 70. tā iva prōdbhrāntā iva saṁkulā iva
 71. tadā prāṇāḥ prayātā divaṁ || [17]* Yātē=
 72. pi **Tailapa-nṛpē** divam=asya bhītyā sarv(v)-ā-
 73. tisāra-kabalīkṛta-gātra-yaṣṭō¹ | Śrī-Ru-
 74. dra-dēva-nṛpatēḥ pṛthu-vikramasya **Bhīmō**=
 75. pi rājya-padavīm kṣaṇikām sa lēbhē || [18]* Ēkō jam-
 76. buka-ḍimbhakō laghutaraḥ=samvēṣṭitō jambu-
 77. kai rājāhamkṛti-dhikgr̥ta²-kṣiti-talas=simhēna sam-
 78. spard(d)hatē | phē[tkā]r-ākuḷa-garj(j)itair=m(m)ukharayan=sar-
 79. rv(v)ā diśō vihvalō (l) yātaḥ kv=āpi saṭā-vidhūna-
 80. na-bharaiḥ kaṁṭhīravasy=āturaḥ || [19]* Tad-vad=**Bhīma-nṛ**-
 81. p-ādhamō nara-paśur=m(m)ātuḥ sapatnī-pati-
 82. r=hamtā bhrātr-varasya bhōjana-vidhau **Bhīmē**-
 83. na samspard(d)hatē | ākāśa-grasana-prayāsa-
 84. nirataḥ Śrī-Rudra-dēvēna yat-spard(d)hā-var(d)hi-
 85. ta-garv(v)a-parv(v)ata-mahā-sṛṅg-āgram=ārōha-
 86. ti || [20]* Śrutvā **Bhīma-nṛpasya** rājya-vibhavaṁ cā-
 87. raiś=ca duś-cēṣṭitaṁ Śrīmad-Rudra-narēśvarō=tha
 88. vijaya-prārambha-sambhāra-bhāk | jātō jā-
 89. ta-ripuḥ samagra-pṛtanā-mēlāpanē yō-

III SIDE.

90. jitaḥ sadyas=sajja-bal-ānvitaḥ pramuditaḥ śīghraṁ Śriyai
 91. nirg(g)ataḥ || [21]* Yasy=ōdyad-vijaya-prayāṇa-samayē gambhīra-
 92. bhērī - bhavad - bhām̐kār - ōdbhava - sambhrama - vyatikara - vyājṛmbhaṇ-
 93. gataḥ | bhraśyam̐ty=abhra-cayāś=calanty=avanayō bhrāmyam̐ty=
 94. amī bhū-
 94. dharāḥ kūr(m)aḥ kṣāmyati muhyati dvirasanāḥ kunṭhanti dik-
 gum̐jarāḥ³ || [22]*

¹ Read yaṣṭau.² Read dhikkṛta.³ Read dik-kuṇjarāḥ.

95. Kōśān=gēhēṣv=amumcan=pathi kari-turagān=bāmdhavān=ard(d)ha-
-mārg(g)ē durg(g)ē-
96. ṣv=amtaḥpurāṇi prati-rava-cakitā **Rudra-dēvasya** bhītyā | yasy=ō-
97. dyōgē bhramam̐tas=sama-samaya-samārambha-gambhīra-bhērī-
bhāmkār-ā-
98. kīṛṇ(n)a-karṇ(n)a-jvara-bhara-taralāḥ prēkṣit-āśāḥ kṣitīśāḥ || [23]*
Gatvā javā-
99. t=tri-caturāṇi padāni rājā sasyasya khamḍanam=iva pratham-āhutim
100. vā | bhrū-bham̐ga-vikṣaṇa-vivard(d)hita-kōpa-vahnau yad-
Vard(d)hamāna-na-
101. garīm prathamam̐ juhāva || [24]* Yasy=ākṣi-vikṣaṇa-bhayāc=cakitas=
sa **Bhī-**
102. mō Dury(y)ōdhanasya-nṛpatēr=iva vihvā-āmgah | sva-bhrāṭṛ-mā-
103. ṭṛ-vanitā-sahitas=samagra-lakṣmīm vihvāya vanam=ēva ya-
104. yau vilajjah || [25]* Tat-prṣṭhatō=nu(bha)jagāma dadāha rājā
Cōḍōdaya-
105. sya nagarīm=agariyasīm¹ tām | Lamkām=iv=āmara-purī-sadṛśīm
mrg-ākṣi-śrēṇī-vilāsa-lalitām=i
106. va c=Āmjanēyah || [26]* Lulāva ca vanam̐ tasya durg(g)am=arg(g)ala-
vibhramam̐ | taḍāgam=akarōt=tatra pura-madhyē=dbhu-
107. tam̐ mahat || [27]* **Kāmdūr-Ōdaya-Cōḍa-**vanśa-vilasat-kṣīr-ābdhi-
garbh-ōdbhavat-padm-aik-āśraya-**Rudra-dēva-nṛpa-**
108. tēḥ kim̐ varṇ(n)yatē vikramah | kṣudra-kṣātra-kul-ōnnati-kṣaya-
kṛtaḥ sarv(v)-āvani-śrī²-bhṛtō Rāmasy=ēva
109. kuṭhāra-khamḍita-ripu-vrātasya pṛthvī-patēḥ || [28]* Rarigat-tungā-
turagam̐³-pum̐gava-khura-kṣuṇnam̐ jagan-mam̐dalaḥ
110. jyōtsn-ōllāsi-sad-ātapatra-nikara-vyāptam̐ nabhō-mam̐dalaḥ | pūrṇ(n)
ēmd-ūtkaṛa-cāru-cāmara-cayair=d(d)i-
111. n̐mam̐dalaḥ sambhṛtam̐ dṛṣṭvā sainya vinirg(g)amam̐ nara-patēḥ
prādudrumāś⁴=śatravaḥ || [29]* **Kāmcī-mam̐dala-Vim̐dhya-**
112. madhya-nilayā **Bhīm-ādayah** pārt(t)hivā yasya śrōtra-patham̐ gatā
aharahaḥ **Śrī-Rudra-dēvasya**
113. tē | dṛṣṭv=ēv=ānīmīṣā babhūvur=amarī-varg(g)ās=samartyāś=ciram̐
pratyāvṛtya tam=ēva **Rudra-nṛpa-**
114. tim̐ prāptāś=śarany-ārt(t)hinaḥ || [30]* **Rudram̐** staumi narēśva[ram]*
budha-śat-ānēkam̐ śrīyō bhājanam̐ kṛtvā ya-
115. sya kad=āpi cētasi mad-āśam̐kā na sam̐krāmati | ēkam̐ śrī-Puruṣōttamam̐
kalakalaiḥ kṛtvā śrīyō

¹ This word is wrong. It ought to be gariyasīm. The passage may be slightly altered for purposes of interpretation by substituting the letter nca for the letter ma. The passage would then read nagarīm=ca gariyasīm.

² Read śrī-bhṛtō.

³ Read turam̐ga. The *anuvāra* is placed after the letter ga by mistake instead of before it.

⁴ Read prādudruvūś.

116. bhājanam vicīnām kurutē=dhun=āpi vasudhām=ujjāgarām sāgarah ||
[31]* Nyagbhūtīkṛta-rāja-ham-
117. sa-nikarah padm-ōdbhav-aik-āśrayah śrī-Rudraś=Catur-ānanō budha-
var-ānamd-aika-hētur = bhṛṣam |
118. nānā-śāstra-vicāraṇ-aika-caturō Brāhmī-vilās-āśrayah kalpā-klpta¹-gatih
kṣitā-
119. v=iha Śatānamda[s]*=sva(m)ya[m]*² pārt(t)hivah || [32]* Saty-āsakta-
manā=nirasta-naraka-klēśas=ca Lakṣmy-āśrayah
120. pṛthvī-bhṛd=yad=anamta-bhōga-nilayah śasvad-[d]*vij-ēmdra-priyah |
duṣṭ-āriṣṭa-vimard(d)anas=su-
121. manasām=abhyart(t)hit-ārt(t)ha-pradō gōtra-prōddharaṇah sudarśana-
karō Rudras=[s]*vayam Kēśavah || [33]*
122. Asama-samara-saṅg-ōttuṅga-mātarṅga-kumbha-sthala-vigalita-muktā-
hāra-bhār-ābhirāmah | bhava-
123. bhava-bhaya-bhaṅ[k]*tō bhāminī-bhavya-nētr-ōtpala-dala-caya-bhūṣah
śōbhatē Rudra-dēvah || [34]* Asmi-
124. n=prasāsati mahīm bhuvi Rudra-dēvē rāj-ābhidhā śasini n=aiva
nar-ōttamēṣu | īsatvam=iṃdu-ti-
125. lakē na dhan-ākulēṣu tējasvitā dinakarē na ca śātravēṣu || [35]* Kēśa-
grahas=surata-saṅgara-sambhira-
126. mēṣu daṁḍa-grahō yatiṣu n=aiva jan-ōtkarēṣu | śāstrē vivāda-
kathanam vyavahāra-jannō
127. na kv=āpi duṣṭa-mathanam madhanam tv=araṇyām || [36]* Dānam
dainya-parābhav-āvadhi ripu-cchēd-āvadhir=v(v)ikra-
128. maś = cātury(y)am Caturānan-āvadhi = guṇa-grāmas = tv = asaṁkhy-
āvadhiḥ | tējō-bhāskara-tāpan-ā-
129. vadhi = yaśo-rāśis = tu Rudrasya yas = trailōkya-kramaṇ-āvadhir =
n(n)iravadhir=d(d)harmē matiḥ śōbhatē || [37]*
130. Prāpt-āśō=pi mahattarō=pi mahatām=ēk-āśrayō=pi śriyō janma-
sthānam=api prasanna³-hṛ-
131. d=api tvaṁ ratna-dhām=āpi san | pītaḥ kumbha-samudbhavēna
jaladhē kṣāras=samudrō yato n=ai-
132. vaṁ Rudra-narēśvarō=yam=amunā spard(d)hām vṛthā mā kṛthāḥ ||
[38]* Audāry(y)am sura-śākhinah śi-
133. kharīṇah svarṇ(n)-ākṛtēr=g(g)auravam dhairy(y)am Dāśarathēr=
b(b)alam Purabhidō gāmbhīry(y)am=ambhō-nidhēḥ |
134. saumḍary(y)am makara-dhvajāt=sura-gurōr=v(v)idyāratim kautukād
=ādāy=ābja-samudbhavēna ra-
135. citam śrī-Rudra-dēvō dhruvam || [39]* Sphāyat-kairavat=iṃdur=
ambuja-patiḥ spaṣṭ-āmbujaty=ambaram

¹ One of the few instances of vowel *L* is found here.

² The *anuvāra* is placed by mistake before the letter *ya* and not after.

³ Read *prasanna*.

136. lōlam nīla-sarōjati sphuṭa-yaśō-dugdh-ōdadhau samprati | jyōtīmṣi
sphuṭa-budbudamti hari-
137. taḥ kūlamti lōkās=trayaś=camcad-vīcicayamti yasya jayati śrī-
Rudra-dēvō=dbhutaṁ || [40]*
138. Pāda-nyāsa-śilās=śirāṁsi samarē kṛttāni khaḍgēna yac=chatrūṇām
patitāni māmsa-vi-
139. lasat-pamkē=tha śamkē hy=aham | rakta-srōtasi **Rudra-dēva-jayinō**
nṛtyat-kabamdhāḥ plavā ā-
140. yāmti vijaya-śriyaś=ca sa-vidham kīrt(t)ēḥ prayāmti diśaḥ || [41]*
Tasy=āstē=**numakomḍa-nā**-
141. ma-nagarī śrī-rājadhān=īva yā yatr=ōdyat-sad-akhamḍa-khamḍa-
paraśu-vyājṛmbhaṇ-ōj(j)ṛmbhitā || [1]*
142. Kamdarp(p)asya pur=īva sā rati-matī sṛṅgāra-bhāv-ānvitā Māhēndr=
īva ca Jīṣṇu-Viṣṇu-sa-
143. hitā Rāmbhā-vilās-ōrj(j)itā || [42]* Yatra striyō makara-kētana-
rājadhānya ānīla-nīra-
144. ja-palāśa¹-dṛśaḥ kṛś-āṅgyaḥ | trailōkya-suṁdara-dṛśām tilakāya-
mānā āpīna-tuṅga-
145. kuca-kumbha-bhar-ālas-āṅgyaḥ || [43]* Yatra dvij-ēndra-bhavanēṣu
nivāry(y)amāṇāḥ kīrāḥ
146. paṭhamti paṭavō vaṭubhis=samētāḥ | sarv(v)-āṅga-saṁgata-samasta-
vicāra-cāru-cāritra-
147. carccita-pada-krama-yukta-Vēdān || [44]* Vēśyā-grhēṣu surat-ōtsava-
jāta-cēṣṭā śabd-ā-
148. nukāri-śuka-śāba-kal-ōru-śabdāḥ | sarv(v)ā diśō mukharayamti divā
viṭānām Kam-
149. darp(p)a-darp(p)a-taraī-ārṇ(n)ava-pūrṇ(n)a-camdrāḥ || [45]* N=ātikrā-
mati Vaiṣṇavam padam=iti dyām
150. gaur=iti kṣmām=imām pādai(h)=sprakṣyati nō turaṅgama-cayaḥ
śrī-**Rudra-dēvasya** yaḥ || [1]*

IV SIDE.

151. sarv(v)-āśāḥ pari-pūrayan=vijayatē nṛ-
152. tyēna sambhīṣayaṁ=c(c)hatrūn²=yuddha-mahīta-
153. lē prati-dinam vidrāvayan=mārayan || [46]*
154. Ati-ramaṇa-śarīrā yē ca nīca-svar-ā-
155. ḍhyās=sakala-turaga-śāstr-ōdbhāsi-salla-
156. kṣaṇ-ādhyāḥ | java-bhara-bharit-āṅgās=satva-
157. sampanna-gātrā ati-cira-tara-jīvāḥ
158. paṁca-dhārās=turaṅgāḥ || [47] Rājyam prājyam³ la-

¹ Read phalāśa.² Read sambhīṣayaṁ=chatrūn.³ Prācyām will be more appropriate.

159. vaṇa-jaladhēs=tira-pary(y)antam=asya Śrī-
 160. śail-āntām pracarati sadā dakṣiṇ-āśām
 161. samagrām | prāticy-āntā Kaṭaka-nikaṭa-
 162. sthāyinī rājya-Lakṣmīḥ Kaubēry(y)-āśā-
 163. taṭa-vilasitē Mālyavanta(rh)-pradēśe || [48] A-
 164. rc(c)an-ārt(t)ham=iha dattavān=mahān=Maddiceruvu-
 165. la-nāma-khēṭakaṁ | Śrī-Mahēśa-Ravi-Śauriṇa-
 166. sthiram Rudra-dēva-nṛpatir=m(m)-atas=satām || [49]*

TRANSLATION.

I SIDE.

[L. 1.] Om ! Hail ! May there be wealth, victory and prosperity.

[Ll. 1-4.] Hail ! the prosperous mahā-maṇḍalēśvara, the Kākatīya king Rudra-dēva, (who) has attained the five mahā-śabdas, (who is) a Mahā-maṇḍalēśvara (who is) the lord of the excellent city of Anmakonḍa, (who is) the great devotee of Mahēśvara, whose actions are for the good of his lord, to whom modesty was an ornament :

[Ll. 4-6.] while (he) was ruling the victorious kingdom, increasing in prosperity from day to day as long as the Moon, the Sun and the Stars, from (literally, in) the city of Anmakonḍa, enjoying pleasing conversations ;

[Ll. 6-8.] in the Śaka year 1084 (being) the present (cyclic) year Citrabhānu, in the month of Māgha, on the thirteenth day of the bright fortnight, Saturday, (he) established Rudrēśvara, śrī-Vāsudēvara, and śrī-Sūrya-dēvara.

[V. 1.] I bow to Hari of the Boar-incarnation, to whom while lifting the globe the waters of the seven oceans splashing against the skies came only up to the tip of the toe-nails, the three worlds resembled a drop of water in the cavity of the cottage-like tip of his tusk and the several worlds resembled his many bristle-roots.

[V. 2.] Oh ! Śrī Gaṇēśa, become very pleased in mind towards me ; (you), in whom there is a chorus of humming by the bees covetous of the fragrance arising out of the clusters of the blooming jasmine-buds in your pendant tresses ; and (you) who has the lustre of the tip of the tusk which is glorious with the sole exploit of forcibly destroying the lustre of the tusks of the quarter elephants.

[V. 3.] May Sarasvati ever dwell in my face—(the Sarasvati, who is) like one born of the milky ocean, like one made out of the nectar-rayed Moon, and like a very white image carved out of a block of sandal wood.

[V. 4.] I, the excellent Acintēndra, whose father is Rāmēśvara dīkṣita—the lord of the Lakṣmi of the Bhāradvāja family, the performer of the Vedic ceremonies, and the foremost man in the world—I, an ascetic and a pupil of the ascetic named Advayāmṛta, shall describe with respect the genealogy of the good and the glorious king Rudra.

[V. 5.] There was king **Tribhuvanamalla** born in the **Kākatya** dynasty, the high-priest giving widow-hood to the women of the multitudes of his strong enemies.

[V. 6.] That king **Tribhuvanamalla** shone,—(he, who was) an ornament of the **Kākatya** kings, who distressed the hearts of his great foes, who gave wealth every day to deserving persons, who delighted the minds of his wives, who condemned evil women, who worshipped the lotus feet of Śiva and who defeated all other kings.

[V. 7.] His son by name **Prölē-rāja**¹ became famous, enjoying the bliss of the nectar of the meditation on the feet of Śiva, depriving the women folk of his enemies of the fortunes and prosperity of having their husbands, and destroying the pride of his great enemies, (Prōla, who was) a veritable Rāvaṇa in his great pride in having to his credit continuous encounters in battle.

[V. 8.] (Prōla) captured in a trice king **Tailapa** in battle,—(Tailapa), the crest-jewel of the **Cālukyas**, skilful in riding elephants, with his deep mind ever intent on battle, and mounted on a cloud-like elephant ; but because of his (Prōla's)² devotion and love (Prōla) released him instantly.

[V. 9.] (Prōla), the preceptor for the initiation of excellent heroes, and (one who was) severe towards his enemy kings, made captive and released him, who was called **Gōviṇḍa-rāja** and who was singularly skilful in cutting with his fine-edged unfailing battle-axe : then (Prōla) pillaged his country and sportingly presented (his) kingdom to king **Udaya**.³

[V. 10.] Beat by the irate Prōla, **Guṇḍa**, the able chief of the city of **Maṇtrakūṭa**, was shaved on the head and marked on the breast with the boar sign ; (Guṇḍa) took to his heels shamelessly like a child, and though called for a fight with Prōla before the king, turned a deaf ear and went away to his own city.⁴

[V. 11.] How can we describe the greatness of the triumphant king Prōla surrounding whose city of **Anumakoṇḍa** stood the god-like king **Jagaddēva** with feudatories ; but Jagaddēva being stupefied, paralysed and incapable of doing the work, went away in a minute.

[V. 12.] There was to him (Prōla) an excellent wife and queen with the name **Muppamā** whose good qualities were like the stars, fame like the autumnal moonlight, her shining beauty devoid of any comparison, and who was a *pativrata* (*satī*) like **Kausalyā**, **Sītā**, **Kuntī**, **Lakṣmī**, **Indrāṇī** and **Pārvatī**.

¹ For a discussion of the proper form of his name vide introduction.

² The words *bhakti* and *anurāgā* may also be taken to apply to Tailapa, in a literal translation. But it does not seem to be correct to state that Prōla released his prisoner, because the prisoner showed devotion and love to him. Besides, we know that the Tailapa referred to here was the Western Cālukya king, and it is more appropriate to state that since the Kākatyas (perhaps Prōla himself) were once the feudatories of the W. Cālukyas he could not deal with him as with other prisoners of war.

³ For a detailed discussion of the historical points in this matter vide introduction.

⁴ The word *ēḍah* means a deaf man as well as a sheep.

II SIDE.

[V. 13.] To him and her was born a son—a shoot from the one root of greatest felicity. Was he Cupid, Nalakūbara, Skanda son of Śiva, or at least Jayanta, Arjuna, Indra, Viṣṇu, or the two Aśvins? No, not these, but king **Rudra**, the great devotee of Śiva born for the welfare of the world.

[V. 14.] That king **Rudra** shattered more than once with ease **Domma** who was skilful in riding the best of prancing horses, and who was full of the best valour; and again and again having made him fly by his hundreds of shining arrows as Arjuna did (regarding) **Karṇa**, (he) obtained the village and city having all excellences.

[V. 15.] I always extol king Rudra-dēva, capable of completely putting down the arrogance and the annoyance of the **Mēḍa**,¹ the sole preceptor for initiating the kings into the *mantra* of heroism, (who) destroyed the pride of **Mailigi-dēva** exhibited in battle, (and who) acquired the possession of the region of **Polavāsa**.

[V. 16.] Like a rat in the house caught in the darkness by a powerful kitten, the low-born serpent, namely **Gōkarṇa**, who considered himself a powerful man in the world was caught by a terrible mongoose, namely **Bhīma**: and instantaneously (**Gōkarṇa**) died.

[V. 17.] The life of the shining king **Cōḍodaya**, whose whole body was frightened by the flashing missile, namely the bewilderment born of the fear produced by the prowess of Rudra-dēva, passed away at that time as if that life was mad, forgetful, possessed by some great evil spirit, extremely perplexed and distressed.

[V. 18.] When out of the fear for the very valorous king Rudra-dēva king **Tailapa**, with body completely overcome by dysentery died, even **Bhīma**'s kingship obtained momentariness.

[V. 19.] One young king of jackals surrounded by other very small jackals, scoffing at the world in its egoism, vies with the lion! But that jackal, which makes all the quarters noisy with its thunderings of howlings, goes away somewhere in distress and suffering as a result of the lion's shaking of its mane.

[V. 20.] In the same manner that base king **Bhīma**,—an animal among men, the husband of his own step-mother and the murderer of his own excellent brother while the latter was dining (or through the means of his dinner, that is poisoning),—engages himself in the tiresome task of swallowing the skies, vies with the terrible Rudra-dēva and mounts up to the tip of the highest peak of the mountain of his own pride grown high by his vying with Rudra.

[V. 21.] Hearing through his spies about the flourishing of the rule of king **Bhīma** and his misbehaviour, king **Rudra**, for whom there was (now) an enemy (in **Bhīma**),² made preparations for starting on his campaign of victory, engaged

¹ For an explanation of this term vide introduction.

² The phrase can also be read as *ajāta-ripuḥ* and interpreted, 'one whose enemy was not born'.

himself in gathering the whole army, and accompanied by his equipped army immediately issued forth in joy for success.

III SIDE.

[V. 22.] As a result of the force of the rising of a state of confusion born of the great noises of the high-sounding war-drums at the time of the starting of his (literally, whose) expedition of victory, multitudes of clouds fall, worlds shake, mountains whirl round, the tortoise struggles, the serpent Ādiśeṣa faints and the quarter elephants become lame.

[V. 23.] Kings, in a flurry as a result of Rudra's expedition, trembling with the severe pain in their ears filled with the sounds of the deep war-drums—deep as a consequence of being struck simultaneously—frightened at their echoes and looking at the quarters, out of fear for Rudra-dēva leave their treasures in their abodes, their horses and elephants on the roads, their relatives mid-way, and their wives in the forts.

[V. 24.] As though it was (as easy as) the cutting of grass and as though it was the first oblation, king Rudra having gone three or four steps offered the city of Vardhamāna as oblation to the fire of anger developing from his glance with knitted brows.

[V. 25.] Like Bhīma afraid of king Duryōdhana's sight, that shameless king Bhīma trembling in fear at the very sight of Rudra went away to the forest, with his body in agony,¹ leaving all his royal fortune and accompanied by his brothers, mother and ladies.

[V. 26.] As Ānjanēya set fire to Laṅka, king Rudra chased him (Bhīma) and set fire to the big city of king Cōḍodaya which resembled the city of Gods and was beautiful with the sport of rows of deer-eyed women.

[V. 27.] Rudra also destroyed (literally, crushed) his forest and his fort scattered with bolts (or surprising like *argaḷa*, one of the several hells)²: and there in the midst of that city constructed a big and wonderful tank.

[V. 28.] How is the valour of that king Rudra-dēva to be described, (that Rudra-dēva), who was the resort of the royal fortune born of the shining milky ocean of the dynasty of Kandūrōdaya-Cōḍa, who put down the rising of petty royal families, who had the wealth of the whole world, and who, like Paraśurāma, cut down his enemies with his axe.

[V. 29.] The world was reduced to powder by the hooves of the excellent and high horses of Rudra-dēva which were running; the sky was covered by the collection of good umbrellas shining like moonlight; the quarters were filled with

¹ The word *vihval-āṅga* suggests more than mere mental worry. Perhaps he was wounded in war or he developed some sort of illness.

² The sense of this phrase is not clear. It may refer to the strong gateways of the fortress well bolted and not yielding to an attack; or it might refer to the terrible state in which Rudra, the visitor, found the conquered fortress. If the latter interpretation is correct, it follows that Bhīma put up a brave resistance till the very end.

multitudes of chowries beautiful like a collection of full moons ; and the enemies fled on seeing the starting out of the army of king Rudra.

[V. 30.] Those kings, who like **Bhīma** and others dwelt between **Kārcī-maṇḍala** and the **Vindhya**s, and who came to be heard of by Rudra-dēva, became gods (literally, persons who do not wink their eyes) at the very sight of him : groups of gods along with men returned after a long time and sought shelter of king Rudra.

[V. 31.] I praise king Rudra who makes hundreds of learned men the sole recipients of wealth, but still in whose mind there does not arise (even) the suspicion of pride : but the ocean, having made only one person, namely Viṣṇu, the recipient of Lakṣmi, makes the earth sleepless even now with the noise of its waves (boasting).

[V. 32.] Putting down multitudes of swan-like kings (riding a troop of royal swans), the sole resort of the Goddess of prosperity (having his abode in the lotus), having a beautiful face (having four faces), the sole cause of great joy to the best of learned men, skilful above all others in investigating the various sciences, the receptacle of the grace of the Goddess of learning (the receptacle of the dalliance of Sarasvati), having his conduct regulated according to scriptures (whose period is measured as a *kalpa*),—this king Rudra is verily a Śātānanda (one who has plenty of happiness) in this world.¹

[V. 33.] With mind devoted to truth (with mind attached to Satyabhāma), with the troubles of hell conquered (having put down the annoyance of Narakāśura), the resort of fortune (Lakṣmi), being the supporter of Earth (being the Preserver of the world), the abode of endless enjoyment (with his abode on the body of the serpent Ananta), always attached to the best of brahmins, (always attached to the king of birds, the Garuda), the destroyer of evil misfortune, (being the destroyer of the evil Ariṣṭāśura), the giver of the desired objects to the good men (to the Gods), (one who) raised his family to a high position (one who lifted the Gōvardhana mountain), (one who has) an excellent hand (one who has the Sudarśana disc)—this Rudra is verily Viṣṇu.²

[V. 34.] King Rudra-dēva, who has destroyed the fear born of *saṃsāra*, shines beautifully with the heavy pearl garland made out of the pearls fallen from the heads of the high elephants in the contests of his unrivalled battles, and with the adorning clusters of the petals of the lilies of the beautiful eyes of the damsels.³

[V. 35.] When this Rudra-dēva was ruling the earth, the name *rāja* was only for the moon and never for the best of men (kings) ; the quality of being Lord (Īśa) was only for God Śiva and not for the wealthy ; and the quality of having lustre (prowess) was only for the Sun and not for enemies.

¹ Rudra is compared to Brahma in this verse. It is a typical example of double entendre.

² Rudra is compared to Viṣṇu in this verse. This is another example of double entendre.

³ The verse recounts the traditional belief that the foreheads of elephants contain pearls.

[V. 36.] Catching hold (of a person) by the hair happened only in the flurry of sexual enjoyment ; the adoption of the stick (punishment) was only seen among ascetics, and not (in the case of rulers) towards subjects ; quarrelling there was, (but) only in scholastic discussions, (and) not as a result of litigation ; and friction among evil men existed nowhere, except between flint-sticks.

[V. 37.] The removal of wretchedness (poverty) was the limit to his munificence ; the annihilation of his enemies (was) the limit to his valour ; Brahma himself (was) the limit to his skill ; the collection of his good qualities was (indeed) unlimited in numbers ; burning the sun was the limit to his brilliance (prowess) ; pervading the three worlds was the limit to his fame ; and (as for) his righteousness, (indeed), there was no limit.

[V. 38.] Oh ocean ! though you have pervaded all the quarters, though you are very big, though you are the resort of great things, though you are the birth-place of Lakṣmi, though you are clear in the centre (i.e. though your heart is gracious), and though you are an abode of gems, you have been drunk by the sage born of the Pot, and you are a salt ocean ; and since this king Rudra is not so, do not vie with him in vain.

[V. 39.] King Rudra-dēva was surely created by Brahma out of curiosity after taking munificence from the celestial tree, majesty from the golden mountain, Meru, courage from Rāma, strength from Śiva, depth from the ocean, beauty from Cupid, and love of learning from Jupiter.

[V. 40.] What wonder that Rudra-dēva is victorious ! (Rudra-dēva), in the milky ocean of whose clear fame the Moon now becomes a blooming white lily, the Sun (becomes) a clear lotus, the sky (becomes) a moving blue lotus, the several planets and stars clearly become the bubbles, the quarters become the banks and the three worlds become the billows.

[V. 41.] I think that in the floods of blood (in the battle-field), the heads of his enemies, cut by sword in battle and lying fallen in the mire of flesh, are stepping stones, and the dancing trunks are the boats for Lakṣmi of victory coming to Rudra-dēva, the victor, and for Fame going out to the (ends of the) quarters.

[V. 42.] He had a capital city named **Anumakorṇḍa**, which was like the capital of the goddess of fortune, raised to a great state by the rise of the excellent and full grace (*līla*) of God Śiva who was there ; which was full of delight (Rati) like the city of Cupid ; which had the display of the feelings of love like the city of Indra ; (which) had Indra and Viṣṇu (as images in its temples ; and (which was) beautiful with the charm of plantain trees (with the amours of Rambhā) :

[V. 43.] where, the women were indeed the metropolis of Cupid, having eyes like the petals of the blue lotuses and slim bodies ; (they were like) ornaments to the women of the three worlds, and had bodies weighed down by the weight of big and high breasts :

[V. 44.] (where) in the houses of the excellent brahmins clever parrots join the students, though prevented, and study the Vēdas, (which contain) all the

Vēdāṅgas, all appropriate subjects, beautiful histories, and (which are) in well studied *pada* order :

[V. 45.] (and where), in the houses of courtesans the loud and sweet sounds of young parrots make all the quarters resound—(parrots) imitating the sounds of amorous sports in sexual enjoyment, which are during day-time like full moons to the billowing ocean of the pride of the love of men about town.

[V. 46.] The horse-troops of Rudra-dēva do not jump over the sky out of consideration for the sky being the place of Viṣṇu ; and do not rest their feet on this earth out of consideration for the earth being a cow : (they) are all victorious filling all the quarters with their prancing (literally, dancing) on the battle-field, frightening enemies, making them run and killing them every day :


IV SIDE.

[V. 47.] which horses have very charming bodies and low neighings, are rich in the good characteristics (described) in all the books on horses, very fast with bodies endowed with firmness, very long living, and versed in the five kinds of paces.

[V. 48.] His kingdom is up to the sea-shore on the East and extends always over the full South up to the mountain, Śrīśaila ; on the West the prosperous kingdom continues as far as the neighbourhood of Kaṭaka, and (in the North) as far as the neighbourhood of the mountain slopes in the territory of Mālyavanta, shining in the Northern quarter.

[V. 49.] King Rudra-dēva, respected by the good, gave as a permanent gift the great village named Maddiceṇuvula for the sake of services for Gods Śiva, Sun and Viṣṇu.

4. HANAMKONḌA INSCRIPTION OF GŌSAGI ĪŚVARA-DĒVA.

- I.  Svasti [i]* Śrīr = v(v)ijayaś = c = ābhyudaya-
2. ś = ca bhavatu [i]* Śrīmatu Gōsagi Ī-
3. śvara-dēvaṁḍu āṇu-māḍalū-
4. nu inu-mart(t)uru baṁṭu taṁn¹ = ēli-
5. na śrī-Kākatīya-rājulaku rāḍy-ā-
6. bhivṛddhigānu². Caturm(m)ukha-dēvarānu
7. Naṁdi-pakkana dēvi dēvarānu Umā-Ma-
8. hēśvara-dēvarānu ā dēvi dēvarānu
9. vēyi liṁgālūnu Rudrēśvaramu-
10. lōpalanu pratiṣṭha sēse [i]* Maṁga-
- II. la mahā śrī śrī śrī [i]*

¹ Read tann = ēlina.

² Read abhivṛddhigānu.

TRANSLATION.

[Ll. 1 & 2.] Hail! May there be prosperity, victory and advancement (or happiness).

[Ll. 2-11.] The illustrious **Gōsagi Īśvara-dēva**, the servant, (gave) six *māḍas* and two *maṭṭurus*, for the growth of the kingdom of the illustrious **Kākatīya** kings, who were his rulers, and established in Rudrēśvaram (i.e. the temple of Rudrēśvara) God Caturmukha, God and Goddess, by the side of the Nandi, God Umā-mahēśvara, God and Goddess, (and) a thousand *lingas*. Bliss and great prosperity.

5. HANAMKONḌA INSCRIPTION OF BĒTĒŚA.

I SIDE.

1. Svasti śrī-stana-hāra-
2. cāru-rucibhis=sammiśri-
3. tō-rōmaṇi-dyōtī-ramjana
4. [pu]*mja-śumbhaka-vibhav-ātyunna-
5. t-ōrastha ga-virā
6. jita-diśō jāta-tā . .
7. . ḍabya . . m . . =yasya sa vaḥ purā-
8. [ṇa]-*puruṣaś=śrī-śaury(y)a-Nārāyaṇaḥ [11 1]*
9. Jayati Calamart(t)igaṇḍas=sama-
10. ra-jaya-śrī-vibhāsa-bāhu-daṇḍaḥ [1]*
11. Durj(j)aya-kul-ābdhi-Caṇdras=satya-
12. dhanas=sakala-jagati Bēta-narēṃ-
13. draḥ 11 [2]* Tat-putraḥ Prōla-nṛpaḥ pa-
14. ra-dharaṇi-pāḷa-mauḷi-lālita-ca-
15. raṇas=simḍūra-mudrik-āṃkāṃ [1]* ca-
16. krē Cakrēśvarasya sakala-dharitrī . .
17. viśruta-sa[m]*gara sukīrt(t)i[r=v(v)idi]-
18. ta-nija-kīrt(t)i-dhavalitā . . pū
19. rt(t)iḥ cakrē samudra-sarv(v)ēśa . .
20. ḷaḥ sarisamu [3]*

II SIDE.

21. Samasta-bhuvan-ā[śr]*aya
22. śrī-Prithvī-vallabha Mahā-rā-
23. jādhirāja Paramēśvaram
24. parama-bhaṭṭāraka Satyā-
25. śraya-kula-tīlakam Ca-
26. ḷuky-ābharaṇam Srīma-
27. [t]*-Tribhuvanamalla-dēvara-

28. vijaya-rājyam = ā-cañ-
29. dr-ārka(g)a-tārañ sa[lu]*ttami-
30. rē [l]* Tat-pāda-padī-ōpajīvī
31. samadhigata-pañca-mahā-
32. śabda mahā-ma[ṇḍa]*lēśvara-
33. n-Armmakunḍa-pura-[var]*ēśvara-
34. parama-Māhēśvara pati-
35. hita-caritañ vinaya-vibhū-
36. ṣaṇaṇ śrīman-mahā-maṇḍa-
37. lēśvarañ Kākatiya Bēta
38. rasañ tanna tande mahā-ma[ṇḍa]*-
39. [le]*śvara Pōlalarasa-dē

III SIDE.

40. . . . samvatsarada Mārg(g)a[śi]*-
41. ra-śuddhad = Ēkādaśiyuñ Bṛhaspa-
42. ti-vāradandu Varuṇa-pratiṣṭhā-
43. kāladoḷ = nilisida śāsana-gaṇbha
44. . mary(y)āde dēva bhāgav = appana
45. [pa]*-keṇeyuñ Setṭi-keṇeya
46. hōragāgu [da ?]*da keṇage
47. . la mōdalāge Kesari-
48. samudrada nīra ba[mṇḍaḍi] dē
49. . lallamarasara pāda-
50. pāda-mannyagaki[ra]* raviḷaya
51. . . cādi-yāgella
52. galḍeyōlam palā
53. . daltadal = ondu khaṇḍuga
54. . liya nirg(g)ik(g)ida rāṭaṇa-
55. gaḷolaṇ ma[tta ro]*lpattu
56. koḷaga . . vāgē matta
57. ra lēk(g)-aḍim keṇiya nēra
58. [tuñ]* palalaḷa mā keṇe
59. . . . mary(y)ādeya
60. yō

IV SIDE.

61. Mad-vañśajāḥ para-ma-
62. hī-pati-vañśajā vā
63. pāpād = apēta-manasō
64. bhuvi bhāvi-bhū-
65. pāḥ[l]*yē pālayanti

66. mama dharm(m)am=imam
 67. samastam tēṣām ma-
 68. yā viracit-ōmjali-
 69. r=ēṣa mūrdhni || [4]*

TRANSLATION.

I SIDE.

[Verse 1 is an invocatory verse very much damaged. The substance of it seems to be the following: "May that valorous (God) Nārāyaṇa, the primeval person protect you; (Nārāyaṇa) the lustre of whose (pendant gem?) mingles with the beautiful sparkling of the necklace on the breasts of (Goddess) Lakṣmi."]

[V. 2.] King Bēta, the *Calamartigaṇḍa*, whose arms are lustrous with martial victories, (who is) the moon risen in the ocean of the *Durjjaya* dynasty and to whom Truth is wealth, is all victorious in the whole universe.

[V. 3.] His son, king Prōla, whose feet are fondled on the crests of enemy kings, made Viṣṇu; an image of (?) lord of the whole world,.....of excellent fame, with his whitening all directions.....

II SIDE.

[Ll. 21-26.] The asyium of all the worlds, the Lord of the Earth, paramount sovereign of kings, Supreme Lord, the most venerable person, an ornament of the Satyāśraya family, a jewel of the Cālukya dynasty (endowed with these titles);

[Ll. 26-30.] while the glorious *Tribhuvanamalla-dēva* was ruling the victorious kingdom (to last) as long as the Moon, the Sun, and the Stars;

[Ll. 30-39.] a dependent on his lotus feet, (one) who has attained the five *Mahā-śabdas*, *Mahā-maṇḍalēśvara*, the great devotee of *Mahēśvara*, one whose actions are always for the advantage of the lord, (one) to whom modesty is an ornament, the *Mahā-maṇḍalēśvara*, *Kākatīya Bētarasa*, (for merit?) to his father, the glorious *Mahā-maṇḍalēśvara Pōlalarasa-dē[va ?]*.

III SIDE.

[Ll. 40-43.] In the (cyclic) year.....in the month of *Mārgaśīra* on the **eleventh day of the bright fortnight, on Thursday**, established a pillar at the time of the establishment of *Varuṇa*.

[Ll. 44-60.] [From now onwards the inscription is damaged and no connected sense can be made out of it. Perhaps, two tanks called *Kēsari-samudram* (l. 47f.) and *Seṭṭi-keṛeya* (l. 45) were constructed for the enjoyment of (the deity); there seem to be mentioned rates at which people had to pay (for the use of water?); *Khaṇḍuga* was a unit of measurement, for the inscription says 'one *Khaṇḍuga* for one....', '10 *Koḷaga* for one water-baling machine (Tg. *ētam*, Kd. *rāṭaṇam*).']

IV SIDE.

[Verse 4.] [This is the usual imprecatory verse.]

6. HANAMKONDA INSCRIPTION OF ŚAKA 1001.

1. Śrīmān=vikrama-Cakrī śrī-Bēta-ma-
2. ṇḍalik-ōttamaḥ [1]* prādāt=Prōlēśvara-ēśāya
3. [dī]*pam=ā-caṇdra-tārakaṁ || [1]* Svasti [1]* Śaka-varṣambu-
4. lu 1001 yagu Siddhārt(t)hi saṁvatsara
5. Sūry(y)a-grahaṇambuna śrīman=mahā-ma-
6. ṇḍalēśvara Bēta-rājulu Bētēśvaraṁbuna
7. Prōlēśvara-dē[vu]*naku naṁda-dīviyaku nitya-parṁ-
8. ṇdre(m)ṇḍu mānikalu [12] nēya yā-Caṁ-
9. dra-tārakaṁbuga bōyunaṭṭu-gānu
10. śrī Sabbane Racci¹-seṭṭi [Kaṣana]*yya....
11. nīri-nēlayuṁ badi maṇuturu veli-
12. jēnunuṁ dana yillunu gānugu sarv(v)a-bādha-
13. pariḥāramu daṇḍugu veli [1]* Dīnī [na]*ḍupuvāru
14. dēvara-kāpai sukhaṁb=uṇḍu-vāṇḍu || Sva-dattaṁ pa-
15. ra-dattaṁ vā yō harēta vasaṁdharā[m]* [1]* ṣaṣṭir=v(v)arṣa-
16. sahasrāṇi [vi]*ṣṭhāyām jāyatē krimi[h]* || [2]*

TRANSLATION.

[Verse 1.] The excellent *maṇḍalika* (called) Bēta, who is glorious, and a Viṣṇu in valour, gave a light to (God) Prōlēśvara, to last as long as the Moon and the Stars.

[Ll. 3-13.] Hail! in the Śaka year 1001 (being the cyclic) year Siddhārthi during the Solar Eclipse, the glorious Mahā-maṇḍalēśvara, king Bēta gave for Prōlēśvara in (the temple of) Bētēśvara, for removal of all suffering, ten *maṇuturus* of wet land, dry land, and his own house.....śrī Sabbane-Racci-seṭṭi....., to pour twelve, 12, *mānikas* of ghee for special light (*naṁda-dīviya*) (to last), as long as the Moon and the Stars.

[Ll. 13-14.] He who conducts this becomes (one) protected by God and lives happily.

[V. 2.] [The usual imprecatory verse.]

7. KĀZIPEṬ INSCRIPTION IN THE DARGĀH.

I SIDE.

[A few lines given in the Mackenzie MSS. are missing.]

1. Sāmanta-viṣṭi-varṁśaḥ śrīmān=Kākati-pu-

¹ Raḍḍi?

2. r-ādhināthō = **Bētaḥ** Cōla-kṣmā-pā-
3. la-camū-vār[d(d)hi]*-pramathana-samārj(j)i-
4. t-ōrj(j)ita-Lakṣmiḥ || [1]* Putras=tasya jagat-pa-
5. vitra-caritaḥ **Prōla**-kṣamā-pāla-
6. kō nirv(v)akrīkṛta-**Cakra**-kūṭa-**viṣa**-
7. **yō Bhadrāmga**-vidrāvaṇaḥ [1]* jītvā
8. **Komkaṇa**-maṇḍalō nija-yaśa[s]*-śam-
9. vālit-āśaḥ ¹ parād ² = utsāry(y) = āry(y)a-
10. jana-stuta-sva-visarat-kīrt(t)iṁ samāvart(t)a-
11. yat [2]* Sa ēva || Jitv = ōpāntaram = anna-
12. yān pṛthuvanaṁ **Kāḍparṭi**-**Du**-
13. **gg-ātma**jaṁ hatv = ājau guṇa-sāgarasya ³
14. **Purakūṭeśam** ca **Gonn**-āhvayaṁ [1]* tat = ta-
15. d = bhūyutam = **Anmakomḍa**-viṣayaṁ **T(t)rai**-
16. **lōkyamalla**-kṣam-ādhiśāc = chāsa-
17. na-baddham = uddhata-jayī samlabdhavā-
18. n = śāśvataṁ || [3]* Sūnur = asya para-bhūpa-da-
19. v-āgniś = **Cōla**-**Mālava**-madēbha-mṛ-
20. gāriḥ [1]* vikramēṇa bhuvī vikra-
21. ma-Cakrī **Bēta**-bhūpatir = iti pra-
22. thitō = bhūt || [4]* **Anmakonḍa**-purē vā-
23. ṭim tīrt(t)haṁ **Sivapur**-āhvayaṁ [1]* kṛtvā
24. tatra sva-nāmn = āsau dēvālayam = a-
25. cīkarat || [5]* Tām paḷḷiṁ ca Śivō-dē-⁴

II SIDE.

[Some lines are missing.]

26. van prabhu-rājas = tē || **Ā**-camdr-ārka⁵-
27. m = apēta-pāpa-mahipair = apy = ātma-varṁ-
28. śyaiḥ paraiḥ pālyam sarv(v)a-namasyam = ē-
29. tad = iti pitrō[s]* = svasya ca ⁶ śrēyasē [1]* stambhaṁ
30. sthāpitavān = svakīya-kula-kīrt(t)i-stam-
31. bhavac = chāsanam sa śrīmān-Calama-
32. rt(t)i-gaṇḍa-nṛpatir = d(d)āridrya-vidrāvaṇaḥ || [6]*
33. **Oḍikonḍa**-prabhōr = **D(d)ēvaṇa**-bhaṭṭasya
34. mahā-kavēḥ kāvyam = idaṁ ||
35. Svasti samasta-bhuvan-āśraya
36. śrī-Pṛthvī-vallabha mahārāj-ā-
37. dhirāja paramēśvara parama-

¹ samkṣālit-āśaḥ.

² parān.

⁴ This line is not clear. One reading suggested is Akhaṇḍam ca Śivō dē.

⁶ The letter ca is inserted at the bottom.

³ guṇa-sāgaras = sa.

⁵ ārkam.

38. bhaṭṭāraka Satyāśraya-kuḷa-
 39. tilaka Cāluky-ābharāṇa śrīma-
 40. t = Tribhuvanamalla-dēvara vija-
 41. ya-rājy-ābhyudayam = ā-carṇ-
 42. dr-ārka-tāraṇ saluttamire [i]* Tat-pāda-
 43. padm-ōpajīvi samadhigata-parṇca-
 44. mahāśabda mahā-maṇḍaḷēśvara-
 45. n = Anmakonḍa-pura-var-ēśvaraṇ parama-
 46. Māhēśvaraṇ pati-hita-cari-
 47. taṇ vinaya-vibhūṣaṇam śrī-
 48. man = mahā-maṇḍaḷēśvara Kākatī-
 49. ya Bētarasan = Anmakonḍa-pura-
 50. da Nairiti dig-bhāgadoḷu Śiva-pu-

III SIDE.

[Lines missing.]

51. nmānakkuṇ Saka-varṣaṇ 1012 nēya Pra-
 52. mōda saṇvatsara Kārt(t)ika bahu-
 53. la 15 Āditya-vāradamdu
 54. Sūry(y)a-grahaṇa-nimittam = ā
 55. paḷliyaṇ Kālāmukha-tapōdhana-
 56. ruṇ Śrīparv(v)ata-prasid(d)ha-Mallikā-
 57. rjjuna-Śilāmath-ācāry(y)arum = A-
 58. ppaparv(v)atv = Aḷiya Rāmēśva-
 59. ra-parṇḍitarg(g)e tac-chiṣya-parampar-ā-
 60. cāry(y)akamuṇ tad-utpanna-nidhi-ni-
 61. dāna-śulka-daṇḍa-dhan-ōpabhōgyamuṇ
 62. tri-bhōg-ābhyantera-siddhiyum = appantu
 63. sarv(v)a-namasyam = āgi tat-pāda-pra-
 64. kṣāḷana-hast-ōdaka-dāna-pūrv(v)aka-
 65. m = ittu salisidā nija-guru-dharm(m)o¹-
 66. maṇ samuddharisa ā Bētarasana
 67. su-putra || Kuḷa-tilakam sakāḷa-ja-
 68. gat-tilakaṇ saujanya-sārv(v)a-bhauman = e-
 69. nipp = aggaḷikege [sa]*nta-mahā-maṇḍa-
 70. ḷēśvaraṇ Dugga-nrpati-Tribhuvana-mallaṇ || [7]*
 71. Para-bhūpālakar-urkg²-aḍamge paṇarv(v)ar = [ta]*mmi-
 72. rkgyōḷ = surkgi³ may-gareyalu gaṇḍina-
 73. toṇḍin-amkad-adhaṭal-poṇk(k) = āḷtanam⁴ būṇe
 74. dig-bharit-ātm-ōjvaḷa-kīrt(t)i parv(v)utire Lō-

¹ dharm(m)amaṇ.

² Read urkk-.

³ Read tammirkkiyōḷ = surkki.

⁴ Read adhaṭar = poṇg = āḷtanam.

75. kālōkamam śāśvatam dharanī-cakram=a-
 76. nālvatōl=valada-gaṇḍam **Dugga-bhūpālakaṁ** || [8]*
 77. Tanna pradhānam bandhu-varg(g)amam pāda-mū-

IV SIDE.

78. **Bahudhānya-samvatsara Śrā[ī]*bā[ī]***
 79. **Yuttar-āyana samkrāntiyōl**=nija-
 80. kula-kīrt(t)i-stambha-svarūpam-āge ni-
 81. lisida śāsana-gambham=id=ā-Camdr-Ā-
 82. rkga¹-tāram nilke | Maṅgaḷam mahā Śrī ||
 83. **Anmakonḍa-purada seṭṭi-pramu-**
 84. **kha-nakaram**=Umā-Bētēśvara-dēva-
 85. ra namda-dīvigegē nicca vondu māna
 86. yerṇniyam sva-dharm(m)am=āgi salisuva-
 87. r=iṁti dharm(m)a-māḍud=ellamam sva-dha-
 88. rmō² nir-v(v)isēṣam-āge³ naḍapuva ma-
 89. hātmar= Aśvamēdha-yāga-phala-bhā-
 90. gigaḷ=illi tila-lava-mātram=anā-
 91. doḍam=aḷiv=ajñāni Vāraṇāsiyō-
 92. lu sāsirv(v)ar=p(p)ār(v)arum=ananite⁴
 93. kavilegaḷum=anaḷida-pātakam [ī]*
 94. [Sva]*dattām para-dattām vā yō harēta
 95. vasumdharaṁ [ī]* ṣaṣṭhir=v(v)arṣa-sahaśrā⁵-
 96. ṇi viṣṭhāyām jāyatē krimiḥ || [9]*
 97. Bahubhir=v(v)asudhā dattā bahubhi-
 98. ś=c=ānupālītā [ī]* yasya yasya yadā
 99. bhūmis=tasya tasya tadā phalaṁ || [10]*
 100. Mad-varṇsa-jāḥ para-mahī-pati-va[īn-]*
 101. śa-jā vā pāpād=apēta-manasō
 102. bhuvi bhāvi-bhūpāḥ | yē pāla-
 103. yanti mama dharm(m)am=imam sa[ma-]*
 104. stam tēṣām mayā viracit-ōmja-
 105. lir=ēṣa-mūrdhni || [11]* Namaś=Śivāya ||

TRANSLATION.

I SIDE.

[Verse 1.] There was Bēta of the feudatory family of the working class,⁶ lord of the Kākati city; (one) who had earned goddess Lakṣmi by churning the ocean of the army of the Cōḷa kings.

¹ Read ārka.

² Read dharmam.

⁴ pārvarumam+anite. This sandhi form is somewhat peculiar.

³ Read āgi.

⁶ viṣṭi=service, compulsory work (also collectively 'servants, slaves, bondsmen').

⁵ Read sahasrāṇi.

[V. 2.] His son king **Prōla**, whose conduct was pure in all the world, who straightened¹ the **Cakrakūṭa viṣaya**,² who made **Bhadrāṅga**³ (?) take to his heels,⁴ and (who), conquering the **Koṅkaṇa maṇḍala**,⁵ bleached (literally, washed) the quarters with his fame, and completed his spreading fame, extolled by noble men, (by) driving away the enemies ;

[L. 11.] That same (king).

[V. 3.] That ocean of virtues, the proud and victorious (**Prōla**), conquering the son of **Dugga** of **Kāḍpartī**, driving him to the forests and killing in battle the chief of **Purakūṭa**, named **Gonna**, obtained permanently from king **Trailōkyamalla**, by way of grant, the **Anmakonḍa viṣaya**, comprising of several places.

[V. 4.] There was his son, well-known in the world as king **Bēta**, who was by his valour a bonfire in the forest of his enemy kings, and a lion to the maddened elephants namely the **Mālava** and the **Cōla** kings ; and who was **Viṣṇu**⁶ himself in valour.

[V. 5.] In the city of **Anmakonḍa**, he (**Bēta**) constructed a garden, a tank named **Śiva-pura**, and a temple, after his own name.

II SIDE.

[V. 6.] That this (grant)—that ought to be honoured by every body—might be protected as long as the Moon and the Sun exist, by sinless kings of his own family or alien, and (that it might be) for the good (?)⁷ of his parents and himself, that king **Calamarttigāṇḍa**, who drives away poverty, established this grant (looking verily) like the fame-pillar of his family.

[Ll. 33-34.] This is the composition of the great poet **Dēvaṇabhaṭṭa**, the chief of **Oḍikonḍa**.

[Ll. 35-42.] Hail ! the refuge of all worlds, the lord of wealth and earth, the great emperor, the supreme lord, the supreme master, the ornament of the family of **Satyāśraya**, the jewel of the **Cālukyas**, the prosperous **Tribhuvanamalla-dēvara**, while reigning in his victorious kingdom, increasing in prosperity (to last) as long as the Moon, the Sun and the Stars ;

[Ll. 42-50.] (one) who finds sustenance at his lotus feet, who has attained the five mahā-śābdas, the **Mahā-maṇḍalēśvara**, the lord of the excellent city of **Anmakonḍa**, the great devotee of **Śiva**, (one) whose actions were for the good of his lord, to whom modesty was an ornament, the prosperous mahā-maṇḍalēśvara,

¹ vakri-kṛta = made crooked or curved, bent ; with nir it should mean 'straightened'.

² viṣaya = dominion, kingdom, territory, region, district. Here it is a certain division, smaller than maṇḍala. The Lexicographers define it as a country with more than 100 villages.

³ Bhadrāṅga = beauteous-framed. It is a name of Balabhadra, according to Lexicographers.

⁴ Drāvaṇa with vi : without the upasarga it means causing to run or putting to flight.

⁵ Maṇḍala = a district, arrondissement, territory, province, country. Here, a larger division than Viṣaya.

⁶ The compound should be split vikramē Cakrī, Cakrī meaning one who has cakram or the discus, that is Viṣṇu.

⁷ Śrēyas is really fame ; perhaps he intends puṇya here.

Kākatīya Bētarasa Sivapura, in the region of the South-western direction of the city of Anmakonḍa.

III SIDE.

[Ll. 51-54.] In the Saka year 1012, (which is) the (cyclic) year Pramōda, on the 15th (day) of the dark fortnight of the month of Kārtika, on Sunday, on account of the Solar Eclipse,

[Ll. 54-60.] to Aḷiya¹-Rāmēśvara-panḍita of Appa-parvata, the head of the famous Mallikārjuna-śilā-maṭha of Śrīparvata, an ascetic of the Kālāmukha (creed), and to the succession of masters, his disciples,

[Ll. 60-66.] that good son of Bētarasa resuscitated his duty towards his preceptor, having given away as *sarva-mānya* (*sarva-namasyavāgi*)²—in the formal manner, (*dāna-pūrvakam*) after washing his (donee's) feet and giving him *hast-ōdaka*³ (water for the hand),—that village, along with the enjoyment of the money (derived from) natural hoards, penitential acts,⁴ customs, administration of justice, and the money (literally, payment) enjoyable from the three kinds of internal (sources) :

[Ll. 67-70.] King Dugga-Tribhuvanamalla, the Mahā-maṇḍalēśvara, (was) an ornament to (his) family, an ornament to the entire world, (one who was) considered (to be) the emperor of good nature and (who) was respected for his valour.

[Ll. 71-76.]⁵ The valour of other kings grew less and warriors shrank in war⁶ and forgot their bodies, while strength, insolence and valour in war increased and became servants⁷ of the great hero, the protector of the earth Dugga, who ruled for ever the realm of the (entire) world, while his brilliant fame filled the quarters and spread over the Lōkālōka mountain.

[L. 77.] His ministers and circle of relatives

IV SIDE.

[Ll. 78-81.] This pillar of (i.e. containing) inscription was set up as the Pillar of Fame of his family, in the year Bahudhānya Śrā. Bā.,⁸ on (the occasion of) Uttarāyaṇa Saṅkrānti.

[Ll. 81-82.] May it stand as long as the Moon, the Sun and the Stars. Good fortune and great prosperity.

¹ aḷiya means son-in-law. Cp. Aḷiya-Rāmarāya.

² Vide Glossary.

³ hastōdaka means water for the hands. It recounts an important incident in the ceremony of making a gift.

⁴ nidāna means claiming the reward of penitential acts.

⁵ The reading of the text of this verse presents many difficulties and the following is only a tentative translation.

⁶ The writing here is not very clear.

⁷ The passage has been interpreted pongi aḷtanam būne.

⁸ It is not certain what these two letters represent.

[Ll. 83-87.] The merchant community (*nakaramu*) of the city of **Anmakonḍa** for the purpose of a perpetual lamp to God Umā-Bētēśvara have made as their gift one *māna* of oil everyday.

[Ll. 87-90.] Those great men, who conduct all the gifts (formerly) given as in no way different to their own gifts, are persons who can share in the fruit of Aśvamēdha sacrifice.

[Ll. 90-93.] The ignorant fellow, who slightens and destroys even as much as a sesamum seed of this, (obtains) the sin of having killed a thousand brahmins and numberless tawny-coloured cows in Vāraṇāsi (i.e. Benares).

[Vv. 9-II.] [These are the usual imprecatory verses.]

[L. 105.] Obeisance to Śiva.

8. KONḌIPARTI INSCRIPTION OF CAUNḌA.

I SIDE.

1. Śrī[1]*Ōm namaḥ Śivāya ॥ Dēyād=dēvō dvira-
2. da-vadanaḥ śarm(m)a vaḥ śaiśavēyaḥ pā-
3. yaṁ-pāyaṁ kara-vivarataś=cāpalāc=chū-
4. tkṛtēna | āstē stanya-pracura-pṛṣatair=b(b)hū-
5. ṣayaty=Aṁbikāyāḥ svair=mūrd(d)hanyair=i-
6. va kuca-yugaṁ mauktikair=m(m)ukta-dōṣaiḥ ॥ [1]*
7. Diśatu vipad-apētāṁ saṁpadaṁ vaḥ samagrā[rn]*
8. satatam=atanu-tējas¹=sūkarō=sau murāriḥ [1]*
9. [ta]*nu-ruha-kuharēṣu bhrāmyad-aṁbhōdhi-nīraṁ
10. [lasa]*ti dharāṇi-saṁga-svēda-vār=īva yasya ॥[2]* Pā[yāc]*=
11. (Cau)ṁdēśvaraḥ śaṁbhur=ētāṁ Caurṁḍa-camūpa[tim 1]*
12. yat-kīrt(t)i-phēna-sārasya jagad-aṁḍaṁ kara[ṁka-]²*
13. ti ॥[3]* Śrīmad-Durj(j)aya-vaṁśa-vāridhi-vidhur=n(n)irvyāja-
14. baṁdhus=satāṁ bhūmau Darṁnapa³-nāmadhēya-vi-
15. ditō Malyāla-nāthō=bhavat | kīrtiyā yasya sitī-
16. kritē⁴ dinakarē jātē sudhāṁśōs=samē bhēda-dyōtakam=a-
17. [sya]* lakṣaṇam=abhūd=anvart(t)ham=ētac=cirāt ॥[4]* Kim
18. tac=citraṁ para-hita-ratā[d]*=Darṁna⁵-sēnādhināthāt=samta-
19. s=sēvā-catura-matayaḥ prār(t)thit-ār(t)thān labhamtē |
20. sēvā-hīnaḥ satatam=ucita-prār(t)thān-ābhiprayu-
21. ktō yasmād=asmāj=jagati labhatē dharm(m)a-śabdō ma-
22. h-ār(t)thān ॥[5]* Kim v=ātra citraṁ Pedamuṭṭu-Gaṁḍaḥ
23. sva-baṁdhu-varg(g)āya dadāti dēyaṁ | yasmā-
24. n=nihaty=āpi ripūn=sa=vīrān=dadāti tēbhyaḥ sura-

¹ Read tējās=.

² May be also karaṇḍati.

³ Dannapa.

⁴ Read kṛtē. The vowel ṛ has not been used in this inscription at all, and in its place ri has been used.

⁵ Danna.

25. lōka-rājyaṁ || [16]* Tasy = āsīt = tanayaḥ prabhūta-vi-
 26. nayaḥ śrī-Sabba-sēnāpatir = y(y)asmin = saṁgara-raṁga-
 27. saṁgini-ripu-vrātas = samagrō = pi san | bhīty = ā[krām]-
 28. ta-matir = v(v)ilōkya sakalāsv = āśāsu taṁ śāstri[ṇam]*
 29. n = aiv = ālaṁ calitum jahāti sahasā tiṣṭhan(n) = a[sū]-*
 30. n = yōgivat || [17]* Vikaca-vicaki-lābhair = ullasadbhir = y(y)a-
 31. śōbhir = j(j)agati dhavalitē = smin = **Saṁkis**-ādhiśvarasya | katha-
 [m = a]*
 32. [pi]* kaḷayaṁti sparśa-mātrād = idāniṁ khara-kara-hima-
 33. dhāmā dyōta-bhēdaṁ cakorāḥ || [8]* Cītraṁ yasya prakōp-ā-
 34. gnir = j(j)āyatē ripu-bhūtibhiḥ | vard(d)hatē vairi-vāhinyā
 35. sadyas = snēhēna śāmyati || [9]* Tasy = ābhavat = priyatam = Ā-
 36. **cama**-nāmadhēyā yasyā sva-bhart(t)ari janaḥ prasamī-
 37. kṣya bhaktiṁ | dvaipāyan-ādi-muni-varn(n)ita-bhakti-bhāvaṁ
 38. pratyēti saṁprati samasta-pativratānāṁ || [10]* Tasyāṁ ta-
 39. sy = ābhavat = putraḥ prakhyātaḥ **Kāṭay**-āhvayaḥ |
 40. āsīd = yad-guṇa-māṇikya-mamjūṣā viduṣāṁ = manah || [11]*
 41. Sphītē yad-yaśasāṁ-cayē darad-alat-kum̐d-ēṁdu-bimba-dyu-
 42. tau saṁprāptē dhavalī-krita-tribhuvanē sthānaṁ nijaṁ nirm(m)a-
 43. lē | jyōtsnā¹-śāṁki-manā nij-āsana-sarō-jātasya patr-āva-
 44. līṁ bāhubhyāṁ namayēd = adhō-mukulatā-bhītō Vi-
 45. dhātā dhruvaṁ | [12]* Yat = tikṣṇ-āsi-vidārīta-dvipa-ghaṭa kum-
 46. bha-sthala-prōccalan-muktā-paṁkti-yutaṁ viyad-ripu-
 47. [nr]*pā dṛiṣṭvā bhayān = manyatē² | vīkṣyaṁtē vimalāny = uḍū-
 48. ny = ahani tan-nissamśayō = smat-kṣayaḥ syād = ēv = ēti sa
 49. kēna **Kōṭa**-gelvāt-ākhyāḥ samaḥ kathyatām || [13]* Nītas = sur-ā-
 50. sura-guru-pratimaṁ prayōgē śaury(y)ē Dhanamja-
 51. ya-Daśānana-vairi-tulyaṁ | taṁ svāmi-bhakti-viṣa-
 52. yē = nupamaṁ viditvā śrī-**Rudra**-dēva-nripatir = vyatanō-
 53. d = amātyaṁ || [14]*

II SIDE.

54. Tasy = āsīd = **Bollam**-ābhikhyā kāmīnī prēma-bhājanaṁ | sṛiṣṭvā
 55. yāṁ krita-kṛityō = bhūd = Vēdhā strī-rūpa-saṁpadi || [15]* Ta-
 56. y³ = ēṣad = upamiyē⁴ tad = ānāṁga-ruci-saṁpadōḥ | cēta-
 57. nā kalpa-latikā yadi vidyud = acāṁcalā || [16]* Tayōḥ
 58. Pōt-ābhidhaḥ sūnur = (b)bhānur = (b)baṁdhu-sarōruhāṁ | ra-
 59. tna-sūnus = sadā sthairy(y)ē Kāmadhēnur = d(d)han-ār(t)thināṁ || [17]*
 60. Yasya sphāra-sphurita-yaśasaḥ śāta-dhār-āṣi-dhēnu-
 61. r = y(y)uddhē = rīṇāṁ pibati rudhīram māṁsam = atti prakā-
 62. maṁ | yēṣāṁ dṛiṣṭan = nayana-yugalē vāri vaktre tri-

¹ jyōtsnā.² manvatē.³ Tad = ēṣad =.⁴ upamēyē.

63. ṇam vā sadyas=tēbhyō bhavati vimukhī dhēnu-dharm(m)am
 64. vihāya || [18]* Tasy=ānujō lasat-tējās=sahajair=g(g)uṇa-
 65. bhūṣaṇaiḥ | bhūṣitaś=Caurṇḍa-sēnānir=j(j)an-ānanda-su-
 66. dhākarah || [19]* Malyāla-nātha-vimal-ānvaya-sambhavasya
 67. yasy=ārayō gata-bhiyō nimīṣam purasthāḥ |
 68. [ci]*tram bhavanti samarē=dhika-lābha-bhājō yat-pam-
 69. catām tri-daśatām=api yānti bhūyah || [20]* Yasy[a]*
 70. śrīmad-Gaṇapati-mahīpāla-sēn-ādhibhart(t)uḥ sphārai-
 71. s=sāraiḥ kumuda-viśadair=ullasadbhir=y(y)aśōbhiḥ | hai-
 72. māj-ānḍam bharitam=abhiṭaḥ svarṇ(n)aḥ¹ nirm(m)aḥ-ārṇ(n)aḥ [pū-]*
 73. rṇ(n)a-svarṇ(n)a-pratanu-kutup-ākāram=ūrīkarōti || [21]*
 74. Saktē nara-hita-karē sēvit-ānamta-bhōgē satv-ōpē[tē dvija-]*
 75. hita-ratē² trāta-gō-maṇḍalē ca | prēyō-va[rcō-dhṛti-ma-]*
 76. ti-yutē Caurṇḍa-sēnādhināthē Lakṣmīs=sākṣā[t vasati sa-]*
 77. tataṁ prīti-yōgēna yatra || [22]* Ar(t)thibhyaḥ prā[rthit-ārthā-]*
 78. d=adhikam=avirataṁ vastu-jālam dadānam bhū-lōkē
 79. Caurṇḍa-sēnāpatim=amala-guṇais=sākam=ēkam vidhā-
 80. ya | dhātā nāk-aika-bhōgya-tridaśa-taru-marud-dhēnu-
 81. Cīntāmaṇinām nirm(m)āṇa-prāpta-nimḍām trijagati
 82. vitatām=ātmanō nir[mma]*mārj(j)a || [23]* Prakhyāta-Caurṇḍa-pu-
 83. ra-nāmni mah-āgrahārē dattē svayaṁ pravara-vipra-ka-
 84. dambakāya | sphītaṁ tadāgam=iha Caurṇḍa-samudra-
 85. sau[m]*jñam³ yas=tam vyadhata vidhut-āmbudhi-varg(g)a-garv(v)am
 || [24]*
 86. Yaḥ prōttunga-taraṅga-saṁgati-bhavaḍ-ḍimḍira-pimḍa-ccha-
 87. lāt=tirē tāra-tar-ēṁdu⁴-maṇḍala-mayīm mālām sa-
 88. dōrvādayan⁵ | bhrāmyan=maṇḍara-maṇtha-maṇthana-va-
 89. śād=ēk-ēṁdu-sambhūtijām kṣīr-ābdhēr=adharīkarōti pa-
 90. ritaḥ kīrt(t)im jagad-vyāpinīm || [25]* Yasy=āsīt=prēyasī kām-
 91. tā Mailam-ākhyā manōramā | yayā rūpa-guṇai-
 92. s=sarv(v)ā nirj(j)itā nirj(j)ar-āṁganāḥ || [26]* Gaṁgā vakra-gatir=
 v(v)i-mā-
 93. rg(g)a-gamanā s=Ārumdhatī sarv(v)adā Bhūr=ēśā ca bhujarṅga-
 94. bhōga-niratā Sitā ku-janmā tathā | Pāncālī bahu-va-
 95. llabhā praviditā jātā jaḍād=Imdirā nird(d)ōṣā guṇi[nī]*
 96. ca yasya grihiṇī tās=ūpamēyā kayā || [27]* Ga-
 97. ṇapati-narapāla(h)-śrī-pad-ārādhakasya prathita-guṇa-
 98. garimṇaḥ Saṁkis-ādhīśvarasya | matir=ajani vidhātum
 99. tasya śambhōḥ pratiṣṭhām śruti-mahita-mahimnas=sarv(v)a-
 100. lōk-ēśvarasya || [28] Śrī-Koṇḍapārti-nagarē Peḍamuṭṭu-gaṇḍa-

¹ svarṇadi.² rati.³ samjñam.⁴ There is an inexplicable stroke above this letter.⁵ dō=tpādayan?

101. nāmn=ātha **Caurṇḍa**-pṛtanā¹-patinā vyadhāyi | prāsāda
 102. ēṣa śikharē vipulē yadiyē puṣṇāti hēma-kaḷaśa(h)-
 103. śriyam=ark(g)a-bimbain || [29]* Prāsādasya samunnatasya śikha-
 104. raṁ sauvarṇ(n)am=uddīpt(h)a-dik-cakraṁ bhāti bhriśaṁ Śivasya
 105. mukuṭ-āḷaṁkāra-bhūtāṁ kaḷāṁ | caṁdrasya pra-
 106. samīkṣya nirb(b)haratar-āsūy-ānvitō bhāskaraha
 107. prāsādasya vibhūṣaṇāya kaḷaśī-bhūy=ēva
 108. nityaṁ sthitaḥ || [30]*

III SIDE.

109. Vijita-sura-vimānasy=āti-cātury(y)a-yō-
 110. gād=amaḷa-vipuḷa-nīla-prastaraīḥ kalpitasya |
 111. bhuvi-sakala-janānāṁ darśanād=yasya citraṁ
 112. ciraṁ=animiṣa-bhāvō jāyatē janman=iha || [31]*
 113. Yatr=ōtkīrṇ(n)āḥ karaṇa-kuśalaiḥ śilpibhiḥ śāla-
 114. bhaṁjir=n(n)ānā-bhaṁgī-racana-rucirāḥ kv=āpi pū-
 115. rv(v)aṁ na druṣṭāḥ | aty-āsaṁna² sthira-tara-manā vi-
 116. smayād=vīkṣamāṇō dhattē lōk=āpy=avicalata-
 117. yā krutrima-prēkṣak-ābhāṁ || [32]* Lōkālōkaṁ ja-
 118. yati jaladhi-dvīpa-bhū-vēṣṭanaṁ yō brahmāṁ-
 119. ḍ-aughaṁ jaṭhara-vivarē bibhrataḥ Śaṁkarasya | prā-
 120. sādasya-pravihita-vritir=b(b)āḍha-saṁrūḍha-ga-
 121. [rva]*ḥ prākārō=yam jayati viśatāṁ pāpa-
 122. [śa]*tru-prarōdhī || [33]* Śaiḥ-ēmdra-nīla-vimaḷ-ōpala-
 123. [ka]*lpitēṣu prākāra-ramya-śikharēṣu samunna-
 124. tēṣu | tāṛā sphuraṁti vipulā vimaḷa-prakā-
 125. śā dipāvaḷi viracit=ēva suraiḥ samaṁtāt³ || [34]*
 126. . . haṁti aṁtarāḷapā āraccaṁta tur-
 127. ga-siharāṇaṁ | gamaṇā gamaṇu khkhunṇā
 128. ggāviya . . ra ara rahassa || [35]⁴* Śāk-ābdē tatva-
 129. rud(d)rair=m(m)iti-mati-Rudhirōdgāri-Vaiśākha-mā-
 130. sē paṁcamyāṁ śukla-pakṣē sukruta-kruta-dhi-
 131. yā **Caurṇḍa**-maṁtriśvarēṇa | prāsādē śrī-
 132. yutē=sminn=akhiḷa-sura-guruḥ sthāpitaḥ
 133. Pārv(v)at-iśaḥ śrīmac-**Caurṇḍēśvar**-ākhyah phalam=a-
 134. bhilaṣitaṁ bhakti-bhājāṁ vitanvan || [36]* Pāyā-
 135. [n=nityaṁ]* Paśu-patir=ayaṁ **Caurṇḍa**-sēnādhinātha-
 136. [rṁ]* . . . dō-rājat-kanaka-nikar-ākāra-kāṁtir=y(y)a-
 137. [dī]*yah [i a]*tyā-satyā śāśadhara-kritaṁ Jāhnavi-

¹ Vowel ṛ is used here for pṛtanā.

² āsannā.
³ There is a small bindu above the letter which is not an anusvāra; for the anusvāra is usually placed by the side of the letter.

⁴ This is a verse in Prākṛt.

138. [nī]*rajānām baṁdham bhēttum svayam=upagatō
 139. bhānu-māl=īva bhāti || [37]* Gaurī-pīna-stana-taṭa-sa-
 140. m-āślēṣa-saṁślēṣi yasya vyūḍhē vakṣasy=adhi-
 141. ka-dhavalē kumkumam kāmṭa-kāmṭi | dhattē
 142. tāra-kṣiti-dhara-taṭi-bhāsi-bāl-ātapābhām
 143. [sō=]*yam Śambhuḥ sakala-sujanān=pātu
 144. [Caurm]dēśvar-ākhyah || [38]* Caurm dēśvarāya bhuvana-
 145. . . vad-aṅga-raṅga-bhōga-prayōga-sakaḷ-ō-
 146. [tsa]*va siddhi-hētōḥ | śrī-Caurm dā-sainya-patir=ā-
 147. [dha]*raṇ-īṁdu-tāram grāmaṁ samagram=ada-
 148. [dā]*n=Narukurki-saumjñam¹ || [39]*

IV SIDE.

149. Pūrv(v)a-dattām dvi-jātibhyō yatnād=rakṣa Yudhi-
 150. ṣṭhira | mahīm mahī-bhṛtām srēṣṭha dānāc=chrēyō=
 151. [nu]*pālanam || [40]* Sāmānyō=yam dharm(m)a-sētur=(n)nṛpā-
 152. ṇām kālē kālē pālanīyō bhavadbhiḥ | sarv(v)ān=ētān=bhā-
 153. vinaḥ pār(t)thiv-ēṁdrān=bhūyō bhūyō yācatē Rāma-
 154. caṁdraḥ || [41]* Mad-varṁśa-jāḥ para-mahīpati-varṁśa-jā vā
 155. pāpād=apēta-manasō bhuvi bhūmi-pālāḥ [1]*
 156. tē pālayāntu mama dharmmam=imaṁ sama[stam]*
 157. tēṣām mayā viracitō=mjalir=ēṣa mūrdhni || [42]*
 158. Bahubhir=v(v)asudhā dattā rājabhis=Sagar-ādibhiḥ [1]*
 159. yasya yasya yadā bhūmis=tasya tasya ta[dā]*
 160. phalam || [43]* Śatruṇ=āpi kṛtō dharm(m)aḥ pālanīyaḥ pra-
 161. yatnataḥ | śatruṇ=ēva hi śatru[s]*=syād=dharm(m)a(ś)=śatru-
 162. [r=na] kasya citu² || [44]* Gām=ēkām raktikām=ēkām bhū-
 163. mēr=apy=ēkam=aṅgulaṁ | hara(m)n=narakam=āpnōti
 164. yāvad=ā-bhūta-sampla[vaṁ]* || [45]* Sva-dattām para-dattām
 165. [vā]* yō harēta vasuṁdharām | ṣaṣṭim varṣa-saha-
 166. [srāṇi]* viṣṭhāyām jāyatē krimiḥ || [46]* Akarasya ka-
 167. r-ādānād=gō-sahasra-vadha[s]*=smṛtaḥ | sa-karasya ka-
 168. ra-tyāgād=gō-kōṭi-phalam=aśnutē || [47]* Na harēta ta-
 169. tō [dhī]*mān=dhanam dēva-dvi-janmanām | tat-pālanē[na]* la-
 170. bhatē sakaḷam vāmcchitam phalam || [48]* Namas=tuṅga-[śi-]*
 171. ra(h)ś-cumbi-caṁdra-cāmara-cāravē | trai-lōkya-[naga]*
 172. r-ārambha-mūlastambhāya Śambhavē || [49]* Abhiṣṭa-
 173. phaladaḥ sthānur=aṣṭa-mūrt(t)ir=atimndriyaḥ | Kā-
 174. m-ārīr=ard(d)ha-nārīśō Mahādēvaḥ sa pātu vaḥ || [50]*
 175. [Ya]*c=Chri-pāda-sit-āmbu-janma-yugaḷam sauvarṇ(n)a-
 176. pīṭha-prabhā-bāl-ārka(g)a-dyuti-bhāsuram nakha-ru-

¹ saumjñam. The form of the letter jña is interesting.² cit.

177. ci-vrāta-sphurat-kēsaram | Dēvavrāta-kirīta-nīla-
 178. ma-nibhā-lōlāli-vṛmdam vyabhād=dēvaś=**Caumḍa**-camū-
 179. patim guṇa-nidhim pāyāt=sā **Caumḍēśvaraḥ** || [51]* Ya-
 180. d-bhīti-prapalāyinām jala-nidhi-dvīpa-śrītām bhū-
 181. bhṛtām svēd-āmbhaḥ sarid-ōgha-saṅga-kalilah
 182. prāyō=bhavat=sāgaraḥ | nō cēt svādu-nadi-pravā-
 183. ha-nivahair=āpūry(y)amāṇasya tat=tōyam
 184. pāpa-harasya tādrśam=abhūt=kasmād=akasmād=i-
 185. dam || [52]* Yasy=ōttunga-turaṅga-niṣṭhura-khura-kṣō-
 186. nī-samudghaṭṭana¹-prōddām-ōt(h)thita-sāndra-dhūli-pa-
 187. ṭalair=ētair=b(b)havēd=bhūtaḥ | nūnam sāgara-vāriṇ=i-
 188. ti cakitāḥ pratyart(t)hi-prithvī-bhṛtaḥ prājyam rājyam=a-
 189. namta-bhōga-subhagam tyaktvā dig-amtaḥ gatāḥ || [53]* Gam-
 190. bhīrasya sapakṣa-bhūbhṛda-vanasy=ōtkṛṣṭa-satva-sthitē-
 191. r=m(m)ary(y)ād-ānatilamghinō **Gaṇapati**-kṣōṇī-patē-
 192. r=y(y)ujyatē | ratnānām=api c=ākaratvam=iti yah
 193. prithviśa-kōś-āhṛtair=atyaiḥ² pūrṇ(n)am=amuṣya-kōśa-
 194. bhavanam **Malyāla**-nāthō=py=adāt || [54]* Tatō **Gaṇapati**-kṣōṇī-
 195. patir=n(n)āma vyadhāt=sudhīḥ | **Dvīpī lumṭṭāka** ity=ēvaṁ khyā-
 196. tam **Caumḍa**-camūpatē[h]* || [55]* Maṅgaḷa-mahā śrī śrī śrī || ॐ ||

TRANSLATION.

I SIDE.

(L. 1.) Glory ! Om ! Obeisance unto Śiva.

(Verse 1.) May the elephant-faced God give you happiness, the God, who in his childhood, drinking milk, appears to decorate the bust of Ambikā (his mother), with the flawless pearls born in his own head by the profuse drops of milk, which he blows through the hole of his trunk mischievously.

(V. 2.) May the very powerful Viṣṇu in the form of the boar give you for ever full prosperity bereft of any adversity ; the sea-water, eddying in the pores round the hairs on whose (body) appears like the sweat-drops produced by the union with Earth.

(V. 3.) May Śiva of the name of **Caumḍēśvara** protect this general **Caumḍa**, for the essence of the foam of whose fame the (whole) world becomes a box.

(V. 4.) There was the moon risen in the ocean of the **Durjjaya** dynasty, the genuine kin of good men known in the world by the name **Darṇapa**, the chief of **Malyāla** ; and when the Sun had been whitened by his fame and had become similar to the moon, the differentia (of the Sun) was, for a long time, only his significant name.³

¹ The letter dgha is interesting.

² ratnaiḥ.

³ dina-kara=maker of day. Name of the Sun.

(V. 5.) What wonder is there that from General **Darṇa** delighting in doing good to others, good men, adept in serving (him), attain the riches (or objects) they seek : (it is a wonder, that) the word Dharma, which does not serve him and which is sought by him always with appropriate prayer, attains great significance in this world, through him.

(V. 6.) What wonder is there that *Pedamuttu-gaṇḍa* gives what ought to be given to the circle of his own relations : for, having killed even his warrior enemies, he gives them the kingdom of heaven.

(V. 7.) There was his son of immense modesty, General **Sabba**, at whose mere touch of the martial arena, the whole enemy-army, with the minds (of its soldiers) overcome with fright, seeing that (same) **Sabba** and his arms in all directions, and quite unable to move (in any direction), gives up life instantaneously like a *Yōgi* in the standing posture itself.

(V. 8.) When this universe has been washed white by the shining fame of the lord of **Samkisa**, looking like jasmin¹ in blossom, the *Cakōra* birds now perceive with great difficulty the difference between the light of the Sun and the Moon, by only feeling (it.)

(V. 9.) Strange ! the fire of whose (his) anger is roused by the prosperity (ashes) of his enemies ; increases by the army (river) of his enemy ; (but) suddenly goes down by friendship (oil).²

(V. 10.) To him, there was a wife named **Ācamā**, on seeing whose devotion to her husband, people now believe in the devotion of all the *pativratas*, described by sages like Vyāsa and others.

(V. 11.) He (**Sabba**) had with her a renowned son, **Kāṭaya** by name ; the mind of the learned was a jewel-box for the rubies of whose (his) qualities.

(V. 12.) God Brahman, mistaking (**Kāṭaya's** fame) for moon light would surely press down with his hands the petals of the lotus, his seat, when the pure mass of whose (**Kāṭaya's**) fame, profuse, and of the colour of the moon's disc and the half-blown jasmin, reaches his (Brahman's) abode, having whitened all the three worlds.³

(V. 13.) Who can be said to be equal to that **Kōṭa-gelvāta** ; on seeing the sky having rows of pearls scattering from the heads of the elephant troops, cut asunder by whose (**Kāṭa's**) sharp sword, the enemy kings, think out of fear, "White stars are seen during day ; our ruin therefore will undoubtedly come to pass."⁴

(V. 14.) King **Rudra-dēva**, made him (**Kāṭa**) his minister, knowing him (to be) an equal of the preceptors of the Gods and the Demons (**Bṛhaspati** and

¹ vicakila=jasmin.

² There is a paradox in this ślōka. Fire does not kindle if there are ashes in a great quantity ; nor does it grow if a river runs its course on it. But it certainly grows if one pours oil over it. The fire of anger is just the reverse. There is a pun in the meaning of the words *bhūti*, *vāhinī* and *snēha*.

³ The lotus closes its petals when the Sun sets and the Moon rises. Brahman was afraid that his lotus would close its petals since every thing even in his abode was becoming white on account of the fame of **Kāṭa**.

⁴ It is a bad omen to see stars during day, especially for kings.

Śukra) in plans ¹ (i.e. statecraft), of Arjuna and Rāma in valour, and without an equal in devotion to his master.

II SIDE.

(V. 15.) To him there was a wife, the object of his love, **Bollamā**, by name ; having created whom, the Creator became one who had accomplished his object, (with regard to the) perfection of feminine form.

(V. 16.) Were mind the *Kalpa* (the all-giving celestial) tree, and lightning unfickle, then (those two) can be a little comparable to the excellence of their (Kāṭaya's and his wife Bollamā's) mental taste.²

(V. 17.) To him (there was) a son named **Pōta**, a Sun to the lotuses (that were) his relatives, a *Mēru* in firmness, and a *Kāmadhēnu* (the heavenly milch-cow) to those who sought riches.

(V. 18.) The small-knife (cow) of (him), whose fame was far-reaching and brilliant, discarding the nature of the cow, drinks the blood of enemies in battle and eats flesh profusely, (but) turns away from those in whose eyes is seen water (tears), and in whose mouths grass.³

(V. 19.) His brother (was) general **Caṇḍa**, of shining brilliance, adorned with the natural ornaments of qualities, and a Moon in giving joy to the people.

(V. 20.) The enemies, of which (Caṇḍa) born of the pure family of the chief of **Malyāla**, standing for a minute (only) in front of him, casting off (their) fear, gain a great deal in battle ; for they become five-fold and again thirteen-fold for they obtain death and again divinity.⁴

(V. 21.) Filled all round with the shining lily-white, excellent, and immense fame of which commander-in-chief of king **Gaṇapati**, (i.e. Caṇḍa) the golden egg of Brahman (the Universe) takes the form of a small golden bottle⁵ filled with the white (pure) water of the heavenly river (the Ganges?).⁶

(V. 22.) In which (this) General **Caṇḍa**, Lakṣmi herself lives for ever out of affection (for him),—(that Caṇḍa who was) sticking to righteousness, doing good to people, himself tasting pleasures amply, possessed of strength, delighting in doing good to brahmins, saving the cow world, and endowed with qualities, (such as) affection, (personality, firmness and intelligence?).

(V. 23.) Having created in the mortal world the one General **Caṇḍa**, with all the pure qualities,—(him), who always gave objects to the supplicants.

¹ Prayōga=device, plan contrivance.

² Ananta is mind according to Lexicographers. The poet obviously wants to refer to their conjugal happiness in this verse.

³ Dhēnu means a cow and conventionally the sword is spoken of as dhēnu. The nature of the cow is just the reverse of the sword. It approaches at the sight of water and grass and turns away from flesh and blood. Holding grass at the mouth is a conventional sign of submitting to a conqueror.

⁴ Pun on the words pañcatām and tri-daśatām.

⁵ Kutupaḥ=a small oil bottle originally of leather. hrasvā kutūḥ kutupaḥ || kutūḥ kṛttēḥ snēha-pātram hrasvā sā kutupaḥ pumān || Siddhānta Kaumudī, p. 162.

⁶ Svarṇalī=a kind of plant ; svarṇadī=a kind of shrub.

much more (than they sought for)—the Creator wiped off himself the taunt (which had) spread in all the three worlds, (and) which he had got by creating the *Kalpa* trees, the *Kāmadhēnu* and the *Cintāmani*, (all) enjoyable only by the people of heaven.

(V. 24.) Who, in the well-known big *agrahāra*, named **Caṇḍa-pura**,—granted by himself to a body of excellent brahmins,—constructed an extensive tank named **Caṇḍa-samudra**, which blew away the pride of all oceans.

(V. 25.) Which tank, eternally creating on the bank a line of big moon-discs in the form of the balls of foam rising by the action of the high waves, puts down the universally spreading fame of the milk-ocean, originating from the birth of a single moon as a result of the churning-rod of the revolving *Manthara*.

(V. 26.) To him there was the beloved and beautiful wife named **Mailamā** by whom all celestial damsels were conquered in beauty of form.

(V. 27.) The Ganges (has) a tortuous course (walks crooked); that *Arun-dhatī* is a sky-walker (walks the bad path) for ever; this Earth delights in contact with the body of snakes (delights in enjoyment with libertines); *Sītā* was born of (Mother) Earth (low birth); *Draupadī* is well known as polyandrous; and *Lakṣmī* was born of water (of an idiot); with whom among these is to be compared the flawless and virtuous wife of **Caṇḍa**?¹

(V. 28.) To (in) the lord of **Sarṅkisa** (**Caṇḍa**), the adorer of the feet of king **Gaṇapati**, and (one) weighty with well-known qualities, arose the idea of establishing (an image of) *Śiva*, whose greatness is honoured by the *Vēdas*, and who is the lord of the whole world.

(V. 29.) In the city of **Korṇḍaparti** was then built this temple by General **Caṇḍa**, (who was also) known as *Peḍamuṭṭu-gaṇḍa*; the splendour of the golden *kalaśa*, on whose big *śikhara* is heightened by the disc of the Sun.²

(V. 30.) The golden *śikhara* which lights up all the quarters around, (and which is) on the top of the very high temple, appears very much as if the very Sun stationed himself there, for ever, transforming himself into the *kalaśa* for becoming the (crest)-ornament of the temple, in seething envy at the (very) sight of the digit of the Moon which had become the crown jewel of *Śiva*.

III SIDE.

(V. 31.) What a wonder! by seeing this temple, which beats the heavenly aerial cars in its great workmanship, and which is worked with pure and big blue gems, there arises a long-standing divine state (the state of un-winking eye) even in this very birth, for all the people in this world.

(V. 32.) Looking on in wonder, with fixed mind and at close proximity, the figures in several poses in this temple, beautiful in execution, previously

¹ Pun on each qualifying word and phrase.

² The title *Peḍamuṭṭu-gaṇḍa* can even be applied to the temple instead of to the donor, **Caṇḍa**.

met with nowhere and carved by expert architects, even the (onlooking) people get the semblance of artificial onlookers, by reason of their in-action.

(V. 33.) This rampart wall of the temple of God Śiva,—who bears in the pit of his abdomen the whole universe—forms an enclosure (to the temple), has strongly grown (pride), wards off the enemies, namely, the sins of those that enter (the temple), is all grandeur and beats the *Lōkālōka*¹ mountain encircling the world, the islands and the seas.

(V. 34.) On the top of the very high beautiful *śikharas*, on the rampart inlaid with pure blue gems of the mountains, big stars of pure lustre shine as if they were a row of lamps arranged all round by the Gods.

(V. 35.) [This verse is in Prākṛt and is very badly damaged.]

(V. 36.) In Śaka 1125, in the cyclic year Rudhirōdgāri, in the month of Vaiśākha, (in the) bright fortnight, on the fifth day, was established by the chief minister, Caṇḍa, in this beautiful temple, God Śiva, with the name Caṇḍēśvara, lord of all the Gods, and a bestower to the devotees of the objects which they desire.

(V. 37.) May this God Śiva protect for ever General Caṇḍa,—Śiva, whose.... of the splendour of a mass of shining gold, appears like the Sun himself come to break open the closing of the lotuses in the Ganges (on Śiva's head),—(the closing, which is) due to the Moon and its proximity.

(V. 38.) May this Śiva named Caṇḍēśvara protect all good men; the lovely-hued saffron (*kuṅkuma*) sticking on whose broad and very white chest, as a result of the embrace with the ample breasts of Pārvatī, has the appearance of early sunlight shining on a high mountain-slope.

(V. 39.) For the successful conduct of all the festivals, and the personal and the public enjoyment. . . General Caṇḍa gave to God Caṇḍēśvara, the whole village of Naṛukurki, to (last) as long as the Earth, the Moon and the stars.

IV SIDE.

(V. 40.) Oh ! Yudhiṣṭhira, protect (even) with effort, land that has been given previously to the twice born classes. Protecting is superior (even) to giving for the lords of the earth.

(V. 41.) “This bridge of Dharma is common to all rulers; and so must be protected by you at all times,” (so) does Rāmacandra beg again and again all the future kings.

(V. 42.) Whether born of my own dynasty or of the dynasty of other rulers, may the future protectors of land protect the whole of this gift of mine, with their minds turned away from sin; to these have I made this salutation (literally, this joining of hands on my head).

¹ *Lōkālōka* = a mythical belt or circle of mountains surrounding the known world of light and separating this from the world of darkness. Vide Glossary.

(V. 43.) This earth was given away by many kings, like Sagara and others ; the fruit (of *punya*) will be (obtained by) that person who has this earth and at that time when he has (this earth).

(V. 44.) The *dharma* performed by even an enemy is to be protected, with effort : it is only the enemy that is the enemy ; *dharma* is enemy to none.

(V. 45.) Having stolen a cow, a seed of the Gunja plant, or even an inch of land, (one) obtains hell lasting till the universal deluge.

(V. 46.) He who robs the earth which is given away by himself or by another, will be born for sixty thousand years as a worm in excreta.

(V. 47.) The taking (exacting) of *kara*¹ (taxes) by one who has no *kara* is said to be (equal to) the killing of a thousand cows. The giving up of *kara* by one who has *kara* obtains the reward (of a gift of) a crore of cows.

(V. 48.) A wise man therefore should never steal the wealth of gods and the twice-born classes ; by its protection (one) gets all the rewards (objects) one desires.

(V. 49.) Obeisance to Śambhu (Śiva), the main pillar in the commencement of the town of the three worlds, whose high head is kissed by the moon, charming like a chowrie.

(V. 50.) May Mahādēva protect you,—(Mahādēva, who is) the giver of the desired benefits, the firm, the Eight-Formed,² (the one) beyond (the cognizance of) the senses, the enemy of Kāma, and the lord who is half female.

(V. 51.) May that God Caṇḍēśvara protect General Caṇḍa, the treasure-trove of qualities,—(Caṇḍēśvara) the lotuses of whose two beautiful feet shone in the light of the just risen Sun, namely the lustre of the golden foot-stool, with gleaming filaments (in the form of) the lustre of the nails and with crowds of bees in the shape of the blue glow of the blue gems of the crowns of the multitude of gods.

(V. 52.) Perhaps the ocean became mixed up with the rivers of sweat of the kings who fled on account of the fear of Caṇḍa and took to the islands in the seas ; otherwise how did the water of the sin-removing ocean, which is being filled by sweet floods of rivers, suddenly turn like this (saltish).

(V. 53.) Fearing that the earth will certainly go into the waters of the seas on account of these heaps of dense dust raised high by the beating of the earth by the hard hoofs of his tall horses, the enemy kings, leaving the extensive kingdoms enjoyable with all their endless pleasures, have gone to the ends of quarters.

(V. 54.) “It is proper that king Gaṇapati, profound, protecting the ally-kings (winged mountains), of superior strength and position (having huge animals), and not violating self-respect (not crossing the shore line), should also be the place for gems,”—thus thinking the chief of Malyāla (Caṇḍa) raised for him a treasury filled with gems brought from the treasures of other kings.

¹ Kara is probably a tax. See introduction.

² Name of Śiva, as identified with the five elements, mind, egotism and Prakṛti (matter).

(V. 55.) Then the wise king Gaṇapati gave the renowned name *Dvīpī-lumṭṭāka* to General Caṇḍa.

9. KONDIPARTI INSCRIPTION OF KĀṬA.

I SIDE.

1. Śrī [1]* Svasty=astu [1]* Om namaḥ Śivāya || Pātum stanyā[m]*
2. Bhavānyā-stana-śiraśi kṛtaḥ prasnuta-kṣīra-dhārē
3. trī¹-māndān=amāḍṛn²=madhukara-madhura-kvāna³-[san]*-
4. darb(b)ha-garb(b)haḥ | gaṇḍharv(v)air=N(n)ārad-ādyair=vikasita-na(ya)-
5. nair=utkam=utprēkṣyamāṇō viṇābhah⁴ prīta[yē]*
6. vaḥ praṇihita-manasām=astu Hērāmba-ha[stah || 1]*
7. Rōma-stōm-āgra-lagnā-vapuṣi jaladhayōr=[ya]*-
8. sya vakṣastha-Lakṣmī-gāḍh-āślēṣ-ōpajāta-śramajala-ka[nikā]-*
9. jāla-lilām bhajaritē | unmīlat-kētak-āgra-cchada-pari[gaṇi]*-
10. tē yasya daṁṣṭr-āṁkurē bhūḥ kastūrī-bimdu-[śō]*-
11. bhām vahati Harir=asau pātu vaḥ pōtri-mū[r̥tiḥ || 2]*
12. Śaśi vaḥ kalyāṇam diśatu Śiva-maulau sura-nadī-[vilō]-
13. lat-kallōl-ōtthita-prṣata-tārā-parivṛtaḥ | parisva[ṅga]*⁵-
14. d-bhūṣā-bhujaga-phana-māṇikya-nikara-prabhā ya[sy=āja]*-
15. sram prakāṣayati saṁdhyā-vilasitam || [3]* Pāyā[d=Ru-]*
16. drēśvaraḥ Śambhuḥ śrīmat-Kāṭa-camūpatim | [Ya-]*
17. t-kīrt(t)i-kalahamsasya jagat-kṛdā sarasyatē || [4]* Ma[lyā . . .]*
18. yām puri-parivṛdhō Durjjay-āmnāya-vallī-[puṣpam ?]*
19. kumda-dyuti-nibha-yaśō-dhauta-dik-guṁbhi⁶-kumbha[h | ā]-
20. sīd=dāsīkṛta⁷-ripu-mṛgī-lōcanaḥ khēcar-ēmdra-pra . . .
21. khyah prathana⁸-vijayī sainyapō Dannap-ākhyah || [5]* Danna[sya sai-]*
22. ny-ādhipatēr=bat=āhō parisphuraṁtī ghana-kāla-[yōgava-]*
23. t | śaityēna-yuktā vidadhē ripūṇām saṁtāpa[m=ugram ta-]*
24. ra-vāri-dhārā || [6]* Prasārayāmāsa guṇān-pari . . . [di]*-
25. v=ēpy=asau | ākraṣṭum ditsayāmanyē vad=ānyam [sura-bhū]-*
26. ruhān || [7]* Tatō=jani jagad-gīta-kīrt(t)ir=ārt(t)ihara- . . .
27. śrīśas=Sabba-sainyēśah kṣīr-ābdhēr=iva kaustubhaḥ || [8]* [Tasya svaccha]-*
28. yaśah-pūra-pūritē bhuvana-trayē | kā Ga[ṅgā kā]*
29. ca Yamunā kaḥ karp(p)ūrah kim=amjanam || [9] || Ācamā]*
30. nāma tasy=āsīt=priyā kuvalay-ēkṣaṇā | dē . . . śī-
31. la-saṁpatyā rumdhatī tām=Arumdhatīm || [10]* A[nyōnya]-*

¹ tām=mandān.

⁴ viṇābhāḥ.

⁷ dāsīkṛta.

² amāḍyan.

⁵ pariṣvaṅga-

⁸ pradhana.

³ kvāṇa.

⁶ dik-kumbhi.

32. sāmyam pratipadyamānā janair=anūyamta [mahānu]-*
 33. bhāvāḥ [1]* Umā-Ramā-visphuṭam=Ācamā ca tistrō=[py=aḥ]-*
 34. sram caritair=udāraiḥ [11]* Śrīmān=Kāṭa-camū-[nāthas=ta]*
 35. yōr=āsīt=tanūbhavaḥ [1]* pratāp-ākrānta-dik-cakra-[hari]-*
 36. daśva iv=āparah || [12]* Sa *Kōṭagelpāta* iti prasiddhō nidhi . . .
 37. dhi pramadā vibhūṣaḥ | tam=ēvam=āhuḥ *Peḍamu*[tṭu]-*
 38. *gamḍam*=uddamḍa-yuddhāṅgaṇa-paṇḍitinnā || [13 || Pari]-*
 39. sphuraṁtī samarāṅgaṇeṣu tasy=āsi-dhārā ripu-ra[kta-ra]-*
 40. ktā | vyalōki lōkair=ati-vismayēna tīvra-pratāp-āgni-śi[kh=ēva]*
 41. mūrttā || [14]* Tasy=āri-vīrās=samarēṣu kumbhi-kumbhastha[l-ā]-
 42. grē kṛta-dīrgha¹-nidrāḥ | juṣṛmbhirē svarg(g)a-vilāsinīnā[m hanta]*
 43. prabuddhāḥ kuca-maṇḍalēṣu || [15]* Tasya pratāpa-śikhi . . . [prā]-*
 44. sādēṣu² virōdhinām | tṛṇāny=udbhāvitān=īti nityam [lōkō]*
 45. vinasmiyē³ || [16]* Śaṁkē tam **Saṁkis**-ādhiśam=art(t)hinām=art(t)hi-
 [t-ā]-*
 46. rt(t)hadam [1]* yaśaḥ-praphulla-kusumam jaṅgamam [kalpa]-*
 47. pādapaṁ || [17]*

II SIDE.

[This part is very much damaged.]

48. . . . r=iva . . .
 49. . . . takra . . .
 50. . . . llāmbikā . . .
 51. . . . ryayām drē . . .
 52. . . . syāni vard(d)harnti . . .
 53. . . . ni tanayaḥ **Kāṭa-sēnā** . . .
 54. . . . tarāṇa-prīṇita-prāṇi-va . . .
 55. . . . mḍra-nīramdhra-kirt(t)au dhanya . . .
 56. . . . tē mōdamānam || Vā
 57. . . . bhi mānō Gaurīśa-pā
 58. . . . tasya | Rudra dvajiny-adhi . . .
 59. . . . rēṇūka la bi dṛḍha ba
 60. . . . nuja . . . ṣṭhura gam . . .
 61. . . . ka[ra] . . . pā | asā . . .
 62. . . . ggā . . . llāmbika . . .
 63. kuddhā
 64. tamō
 65. . . . bira beḍakgam⁴
 66. velaluhila . . .
 67. lipunna ca . . .

¹ dīrgha.² The writing is not clear.³ viśiṣṭmiyē.⁴ beḍakkam.

68. laṁ || kīrt(t)i . . .
 69. . . . va lajjāvati . . .
 70. . . . na kv=āpi sā
 71. . . . da śatātasya . . .
 72. . . . taratas=tyāga . . .
 73. . . . dra Varūdhin-īśa . . .
 74. . . . mārg(g)aṁ | nirm(m)ā . . .
 75. . . . pratiṣṭhāpayatisma . . .
 76. . . . nām vidhattē sōbhi vā . . .
 77. . . . saḥ phalaty=abhyadhikaṁ pha . . .
 78. . . . tasya patnī Gaṁg=ēva pāvani . . .
 79. . . . maika taraṁgiṇī || Vacasē . . .
 80. . . . sōbhūṣaṇaṁ dayā . . .
 81. . . . naṁ nityaṁ tasyās=cakāsa . . .
 82. . . . śikṣitāḥ kamal-ēkṣaṇāḥ . . .
 83. . . . ś-Śacī-mukhyāḥ pativratā
 84. . . . rēndra-gaviṁ prathamāṁ vyadhata . . .
 85. . . . | atha-mukta vēpathu-karaḥ kṛta . . .
 86. . . . ha janatā manutē || [18]* Prātas=tadīya . . .
 87. . . . śrēyāṁsi sarv(v)āṇi samāpataṁ
 88. . . . praṇatir=v(v)adhūnām [sau]*bhāgya-bhāgyē . . .
 89. . . . ti || [19]* Palyādhi-vaṁśa-jala-nidhi-saṁ . . .
 90. . . . pūrv(v)a-śaśi-rēkhā | nirm(m)ala-carita . . .
 91. . . . lakṣaṇa bhāsamān-āṁgī || [20]*

III SIDE.

92. . . tasya ca sutāḥ **Peḍamuṭṭu-Gaṁḍaḥ** kā-
 93. . . ny=adhipatir=vidadhad=vibhāti | kīrtiyā pratāpa-
 94. [maha]*sā ca dig-aṁganānāṁ muktā-pravāla-gha-
 95. [ṭikā]*m=iva hāra-śōbhām || [21]* Tasyai tasya kim-aṁga-
 96. [maṅga]ḥa-nidhēr=**Malyāla-Kāṭa-prabhō**(l)r=audāry(y)a[sya]*
 97. [vi]*jṛṁbhaṇāni janatā-rāgēṇa jēgīy(y)atē |
 98. . . r=apy=avalambyam=aṁbaram=idam yēnā
 99. . . kīrt(t)ic-chala-sphāra-sphāṭika-pēṭikāmtara-samā-
 100. . . ṇa gōṣāyitaṁ || [22]* Sarv(v)ēṣām=upakāra
 101. [ēva]* caritaṁ sarv(v)aṁ tadīyaṁ sadā | kiṁ tv=ēva[īn]*
 102. [prava]*daṁti dāṁta-matayas=tat-karm(m)a-dharmy=ō-
 103. [ttamā]*h | vāpī-kūpa-mahāt¹-taṭāka-ghaṭanair=ājarjjha[rā]*
 104. [mē]*dinī | prāsādair=ati-daṁturō dinapatēḥ
 105. [pan]*thās=tadīyaiḥ kṛtaḥ || [23]* Sō=yam=ahi-tāpa-

¹ mahā is the correct form.

106. . . . dō rājau rāya-garuḍa=ity=ākhyām | ā-
 107. . . . tana-vahita-śātrava-rakt-ādri-bhūta-śāta . . .
 108. . . . mukhaḥ || [24]* Samvāhaḥ kriyatām va
 109. [d=ānya]*-taravaś=śākhā-karaiḥ pādayōr=y(y)ōdhaḥ ¹ . . .
 110. . . . bhṛtaiḥ kuruṣva surabhi kṣīraiḥ parikṣā[laṇam]*
 111. . . . kīrt(t)ēs=tasya digamta-khēlana-juṣaḥ śrī-Kā-
 112. [ṭa-sainya]*-prabhōḥ | śrāntir=n(n)īti na manyatām vi-
 113. . . . tē dāsēṣv=ayam hi kramah || [25]* Tasy=āhi[tā]-*
 114. [nā]*m samarē dharanī-talpa-śāyinām | jāya-
 115. [tē su]*rat-āvāptir=d(d)iv=īti khalu kautukam || [26]*
 116. [Ācā]mbikā-priya-sutasya sitair=y(y)aśō-
 117. [bhis=]* snigdhāri ²-caṇdana-rasair=iva lipyatē dyauḥ | ta[tra]*
 118. [jvala]*d-ripu-pur-ōt(t)hita-dhūma-rēkhā kastū-
 119. [rikā]-*makarikā-kalanām karōti | [1 27]* Puḥpadhanva
 120. . . . gārōhās=yas=tasya purōdhasaḥ | vīraś=ca
 121. . . . rmanṭaś=śānta[s]* =syād=iti kautukam || [28]*
 122. [Na brū]*tē para-dōṣam na niṣṭhuraṁ vakti n=ānṛtaṁ
 123. [vadati |]* nā kṣipyati kam=api janam sa guṇaiḥ [prīṇā]-*
 124. [ti sa]*rv(v)adā sarv(v)ān || [29]* Kiha vahahi paṁsa vai
 125. . . . [da] ddayinī sarassa sārirccam | Sabbaya-
 126. . . . daṇijjam lōham ghēttūnakam caṇam
 127. . . . || [30]* Kācāmbikā rājati tasya patnī pa[ti]-*
 128. [vra]*tā śīla-guṇ-ābhirāmā | tat-pāda-mudr-ō-
 129. [dvaha]*nād=iv=ōrvvī jātā svayam samprati ratna-
 130. [garbhā]* || [31]* Aṅguṣṭha-niṣṭhyūta-marīci-jālair=y(y)ā pā[da]-*
 131. [pī]*ṭha-prati-patti-bhājām | sīmanṭa-rēkhāsu
 132. [vilā]*sinīnām simdūra-līlā-racanām ka-
 133. [rō]*ti || [32]* Nisarg(g)a-pāṭala-cchāyam bhāti tasyāḥ [pa]-*
 134. [da-dva]*yam | [dhu]ṣṭam ³ sa⁴-kānti-cōrēbhyaḥ kamalēbhya [iv=ā]-*
 135. [niśa]*m || [33]* Tad-ūrubhyām=upamitāḥ kavimdrair=aniyā-
 136. [mataḥ]* | kampa[m]*tē kadālī-kā[ṇḍāḥ] bhiy=ēva pavan-ēritāḥ || [34]*
 Dirttu-⁵
 137. [su-pī]*na-stana-kumbha-yugam ⁶ samrai[śari] yad-gamanē-kṛtaṁ . . .
 138. . . . m | it=īva tasyā yuvatēr=v(v)ilagnaṁ bhīty=ēva nityam pari-
 139. . . . ritam || [35]* Kāntiyā chānta-sudhā-marīci-rucira-cchā-
 140. [y-ā]*valēpaṁ mukham | di[rgha]*m nētra-yugam vidhūta-
 141. [vikasa]*n-(n)il-ōtpal-ālamkṛti(h) | ā-nīlaḥ kabari-bharaḥ prati-
 142. . . . tata-[prō]*tphulla-vallī pari-bhrāmyad-bhrīnga-vidambarō vija-
 143. [ya]*tē tasyāḥ kuraṅgi-daśaḥ ⁷ || [36]*

¹ yōdhāḥ.⁵ Dhartum.² snigdh-ārdrā.⁶ Yugam.³ ruṣṭam.⁷ dṛśaḥ.⁴ sva-.

IV SIDE.

144. Rudrēśvar-ābhīdhānam sura-dhāma vidhāpitaṁ
 145. tatas=tēna | yasya Śivasy=[ēv]=ōpari lagati śaśi ga-
 146. gana-Gaṁgā ca || [37]* Samyaṁ=nirm(m)āpitas=tēna prāsā-
 147. daḥ Kēśavasya ca | yōm-icchat¹=īva rōdasyōr=am-
 148. tarālaṁ samucchrayāt || [38]* Jātē nētra-ras-ērṁ-
 149. du-bhū-parimitē 1162 Śāk-ābdakē Śārv(v)a-
 150. rī-varṣē māsi ca Phālgunē śaśi-suhr̥t-pakṣē Ha-
 151. rēr=vāsarē | C(c)hāyā-putra-dinē grahēṣu na-
 152. vasu vyaktaṁ śubh-ālōkiṣu pratyasthāpa-
 153. yad=Īśvaraṁ Harim=api śrī-Kāṭa-sainy-ādhi-
 154. paḥ || [39]* Prōlēśvarēṇa sahitaṁ vibhāti sura-sa-
 155. dmanāṁ trikūṭam=idam | kailāsa-mēru-maṁ-
 156. thara-samāna-śamkām karōti yat-puṁs[ām]* [|| 40]*
 157. Yasya śikhara-sthitēṣu dyōtita-gaganēṣu kana-
 158. ka-kalāśēṣu | nirabāyi² ravēr=bir̥baṁ sambhā-
 159. ritay³=aiva na prabhayā || [41]* Prākārō jaya-
 160. ti tri-kūṭam=abhitas=t(h)at=tēna nirm(m)āpitaḥ | su-śliṣṭyēḥ⁴
 161. krama-śīrṣakair=upacitō nīlōpalaiḥ kalpitaḥ | ya-
 162. s=c=ālakṣita-sam̐dhi-bam̐dha-kathanād⁵=ēkā śilā-takṣa-
 163. kaiḥ | sam̐takṣy=ēva mahīyasīm=iva śilām ya-
 164. tnāt=samuttāritaḥ || [42]* Rudrēśvarāya tritaya[m]*
 165. ca dattaṁ nivart(t)anānām dvayam=Acyutāya |
 166. Prōlēśvarāy=ātha tath=aiva yug[m]*am śubh-ārthi-
 167. nā Kāṭa-camūdvaḥena || [43] Kluptaṁ kṣētraṁ Bellama-ta-
 168. ṭāka-jala-sēcanam̐ tri-kūṭasya[ī]*vr̥ṣṭy-ambu-jīva-
 169. nasya kṣētraṁ trim̐śan-nivart(t)anānām ca || [44]*
 170. Mad-var̐śajā para-mahīpati-var̐śajā vā pāpād=a-
 171. pēta-manasō bhuvī bhūmi-pālāḥ | tē pālayam̐-
 172. tu mama dharm(m)am=imam̐ samagram̐ tēṣām mayā
 173. [vira]*citō=injalir=ēṣa-mūrdhni || [45]* Bhūmi-dānāt=pa-
 174. ram̐ nāsti sukhar̐ c=āmuṣmikaṁ mahat | na c=ā-
 175. pi bhūmi-haraṇāt=param̐ pātakam=ucyatē || [46]* Bahu-
 176. bhir=vasudhā dattā rājabhis=Sagar-ādibhiḥ | yasya
 177. yasya yadā bhūmis=tasya tasya tadā phalam̐ || [47]*
 178. Sva-dattā[d]*=dvi-guṇam̐ puṇyam̐ para-datt-ānupāla-
 179. nam̐ | para-datt-āpahārēṇa sva-dattaṁ niḥphalam̐⁶ bhavēt || [48]*
 180. Sva-dattām para-dattām vā yō harēta vasum̐dharām |

¹ The meaning of this word is not clear. Some word to indicate joining or spanning seems to be needed.

² Read niraṇāyi.

³ The letter bha looks like ba.

⁴ su-śliṣṭaiḥ. The vowel-sign is not written properly as in other cases and looks like the consonantal sign of y. But in other inscriptions this vowel-sign is written exactly like this throughout.

⁵ ghaṭanād.

⁶ niṣphalam̐.

181. *ṣaṣṭhi-varṣa-sahasrāṇi viṣṭhāyāṁ jāyatē krimiḥ* || 149]*
 182. *Akarasya kar-ādānād=gō-sahasra-vadha[s]*=smṛtaḥ* | sakara-
 183. *sya kara-tyāgād=gō-kōṭi-phalam=aśnutē* || 50]* *Tathā nāga-sa-*
 184. *hasrēṇ=āpy=Aśvamēdha-śatēna ca* | *gavāṁ kōṭi-pradānēna*
 185. *bhūmi-hart(t)ā na śudhyati* || 51]* *Nirayā Raurav-ādyās=ca*
 186. *Kumbhīpākās=su-dussahāḥ* | *tīvrās=ca yātanāḥ*
 187. *kaṣṭā n=ōpasarp(p)amti bhūmi-daṁ* || 52]* *Śivāya namaḥ* ||
 188. *Sa jayati prithvīśa-mahī-haṭha-haraṇād=divi cūṛa-*
 189. *kāṛa iti* | *Kāṭa-camūpō Gaṇapati-nṛpati-śrī-pāda-*
 190. *padma-[saddha]*raṇaḥ* || 53]* *Prōlēśvara-Rudrēśvara-Harayaḥ prī-*
 191. *ṇamtu Kāṭa-sainyapatim* | *raṁg-āṁga-bhōga-vibhavais=ta-*
 192. *d=dattaiḥ prīṇit-ātmanah* || 54]*

TRANSLATION.

I SIDE.

[L. 1.] Glory! May there be well-being. Om! Obeisance unto Śiva.

[V. 1.] Placed on the nipple of Pārvati, dripping milk, for the sake of suckling, resounding with the sequence of the sweet hum of the bees maddened with (his) ichor, and looked upon with longing and wide open eyes by Nārada and other Gandharvas, may that sinewy trunk of God Gaṇēśa, resembling a stringed *Vīṇa* (lute), be for the happiness of you, whose minds are concentrated (on him).

[V. 2.] The drops of water sticking to the tips of the hairs on whose body look like sweat drops born of the close embrace of his spouse Lakṣmī residing in his own chest; at the tip of whose shoot-like tusk—resembling (or comparable to) the petal top of a blooming *kēṭaka* shrub,—mother Earth gives the decoration of a spot of musk; may that Viṣṇu in the form of a Boar protect you.

[V. 3.] May that Moon give you happiness,—the moon who is surrounded by the stars, namely the particles blown from the moving waves of the celestial river on the head of Śiva, and for whom the glow of the many red gems, on the hoods of the serpent-ornaments (on the body) of Śiva, create the beauty of an eternal twilight.

[V. 4.] May Lord Śiva protect General Kāṭa for the swan of whose fame the whole world becomes the sport-lake.

[V. 5.] In the city of . . . there was the lord and general named **Dannapa**, (a flower?) on the creeper of the **Durjjaya** family, with fame white like that of jasmine and bleaching the heads of the elephants of the quarters, who had captured as slaves women of the enemies' camp, who was . . . and who was victorious in battle.

[V. 6.] What a wonder! The edge of the sword of General **Danna** flashing . . . , gave (severe) burning sensation to the enemies, though it was endowed with coolness (sharpness).

[V. 7.] He spread to the very heavens his [long?] rope-like qualities as if to drag down the *Kalpa* trees of heaven, by his munificence.

[V. 8.] From him was born General **Sabba**, like the *Kaustubha* gem from the milky ocean, whose fame was sung by the whole world, who was the remover of misery.....and the lord of wealth.

[V. 9.] In the three worlds filled with the flood of his white fame, which is the (white) Ganges and which, the (black) Jumna? Which is the (white) camphor and which, the (black) colirium?

[V. 10.] He had a lily-eyed wife by name [**Ācamā**]* who was greater than that Arundhatī in virtue.

[V. 11.] By virtue of their sublime acts, the three great souls, namely, Pārvatī, Lakṣmī, and **Ācamā**, mutually comparable, were clearly and always extolled by the people.

[V. 12.] Their son was General **Kāṭa**, verily like another Sun, who overcame all the quarters by his valour.

[V. 13.] He was well-known as *Kōta-gelpāta*, an ornament to the lady...., and whom people extolled as *Peḍamuṭṭu-gaṇḍa*, because of his great proficiency in the battle-field.

[V. 14.] Red with the blood of the enemies, the edge of whose sword flashing on the fields of battle was looked upon by people in great wonder as the flame of the terrible fire of his valour taken shape.

[V. 15.] [**Lo!**]* whose enemy warriors, sent to the long sleep (of death) on the top of the foreheads of elephants in battles, yawned, waking up on the breasts of celestial damsels.

[V. 16.] People wondered eternally how, by the fire [of his valour,]* grass has been made to grow in the palaces of his enemies.

[V. 17.] I suspect the Lord of **Saṁkisa**, who gives the supplicants the objects they seek for, to be the *kalpa* tree in motion, with fame as its blossom.

II SIDE.

[This part, consisting of vv. 18–20 and probably many more, is almost completely damaged. There are one or two points here which may be important.]

1. 103 **Ilambika**.
1. 106 general **Kāṭā**, son of . . .
1. 128 established
1. 131 his wife pure like the Ganges
1. 142 & 143 . . 'the moon-digit (arisen?) out of the ocean of the dynasty of **Palya** or **Palyādhi** . . of pure fame.
1. 144. . . . shining with qualities (?)

III SIDE.

[V. 21.] And....son *Peḍamuṭṭu-gaṇḍa* who shines, creating by the lustre of his valour and fame the beauty of a necklace, made of coral and pearl, to the damsels of the quarters.

[V. 22.] [This verse has a conceit the import of which is the glorification of the munificence of **Malyāla Kāṭa** ; reconstruction of the second line has not been possible.]

[V. 23.] All that is done by him is always for the benefit of others, but the best among the virtuous men as well as those of subdued minds slander his work thus, "The earth has been shattered to pieces by the construction of ponds, wells, and big tanks, and by his palaces the path of the Sun has been made jagged.

[V. 24.] [It is not possible to reconstruct this verse. The poet refers to the military powers of **Malyāla Kāṭa** and justifies some titles he seems to have had.]

[V. 25.] Let massage of its feet (feet of the personified fame of **Kāṭa**) be done with your twig-hands, oh! you *kalpa* trees; wash its feet with the milk stored up in your udder, you *Kāmadhēnu*; it is not that there is fatigue for the fame of general **Kāṭa**, which sports as far as the very ends of quarters; but (it) is the proper behaviour for servants.

[V. 26.] Alack! to his enemies lying on the bed of earth in battle-field, sexual enjoyment takes place in heaven.

[V. 27.] The sky is coated with the white fame of the dear son of **Ācamāmbikā**, named **Kāṭa**, as if by smooth and moist sandal pigments; and on (top of) it, the streak of the smoke rising from his enemy's burning city, seems to draw the *Makara* designs with the dark *Kastūri* pigment.

[V. 28.] [This verse is badly damaged and it is impossible to give even a summary of it.]

[V. 29.] He never speaks (out) the faults of others; (he) does not speak harshly and does not utter falsehood; he does not deride anybody and pleases everybody always with his qualities.

[V. 30.] [This is in *Prākṛt* and very much damaged.]

[V. 31.] His wife **Kācāmbikā** is all-glorious, a devoted wife, charming with character and good qualities, by bearing whose foot-print Earth herself seems to have now become a repository of gems;

[V. 32.] who, by the rays issuing from her toes, does the decoration with *kunkuma* on the lines of the partings of hair, of the ladies who prostrate at her footstool.

[V. 33.] Her naturally red-tinted feet appear to be so, as if eternally angry at the lotuses that steal their beauty.

[V. 34.] The plantain stems, that are compared to her thighs without any restraint by great poets, seem to quake with fear when they move in the wind

[V. 35.] [This verse is damaged and seems to describe, in a conceit, her ample bosom and slender waist. The following is an approximate translation.]

As if in fear of its inability to bear her ample bosom, her waist shrank slender.

[V. 36.] The face of that fawn-eyed lady shines, quaffing off the pride of the beautiful lustre of the nectar-rayed moon; the long eyes drive away the pride of the blooming lily; and her dark tresses have the beauty of bees hovering about a wide-spread creeper in bloom.

IV SIDE.

[V. 37.] Then he constructed a temple by name Rudrēśvara, (God Rudrēśvara), on whose top as on Śiva the Moon and the celestial Ganges adhere;

[V. 38.] and a temple for Kēśava also was constructed well by him, a temple which by its hugeness seems to (join?) even the space between the earth and the sky.

[V. 39.] In Śaka 1162, in the cyclic year Śārvari, in the month of Phālguna, in the bright fortnight, on Ēkādaśī, on Saturday, when all the nine planets were clearly looking beneficent, general Kāṭa established Śiva and Viṣṇu (in these two temples).

[V. 40.] This triad of peaks of these temples together with the temple of Prōlēśvara raises a doubt in men (whether they were) similar to the three mountains, *Kailāsa*, *Mēru*, and *Manthara*.

[V. 41.] When the golden *kalāśas* on the top of which triple shrine were illumining the sky, the disc of the Sun was ascertained only by (the principle of) supposition and not by his light.

[V. 42.] Around that triple shrine there is the all-glorious parapet wall, constructed by Kāṭa, which possessed plentifully a series of closely-joined capitals done in blue stone, and which appeared as a single huge stone carved and raised with great efforts by stone masons having been built without the joinings being visible.

[V. 43.] Three *nivartanas* for god Rudrēśvara, two to Acyuta, and similarly two to Prōlēśvara, were given by General Kāṭa, desirous of good fortune;

[V. 44.] and to the Triple-shrine (were given) a small field irrigated by (water from) Bellama tank, another field to be watered by rain and thirty *nivartanas*.

[Vv. 45-52.] [These are the usual imprecatory verses.]

[Ll. 188.] Obeisance unto Śiva.

[V. 53.] That general Kāṭa is all-victorious, who appropriated by force land of (other) kings and was hence (famous) even in heaven as *Cūrakāra* and (who) bore the excellent lotus feet of King Gaṇapati.

[V. 54.] May Gods Prōlēśvara, Rudrēśvara and Hari be pleased with the wealth given by him (Kāṭa) for (their) personal and public enjoyment, and (thus) gratify general Kāṭa.

10. MATTEWĀDA INSCRIPTION NEAR RĀMANNA'S HOUSE.

I SIDE.

1. Svasti [1]* samadugata¹-pañca-mahā-

2. śabda mahā-maṇḍalēśvara para-

¹ samadhigata.

3. ma-Māhēśvara **Anmakorṇḍa** pura-
4. var-ādhiśva[ra]* para-nārī-sahōd(h)a-
5. ra **Lāḍa-Cōḍa-Kaṭaka-cūṛa-**
6. kāra manniya-bēmṭakāra vibhava-
7. Dēvēndra satya-Hariścaṇdra śrī-
8. Svayambhu-dēvara-divya-śrī-
9. pāda-padm-ārādhaka para-bala-
10. pratāpā-khyāta¹-vitta-hāra²
11. niti³-pratiṣṭāpaka śaraṇāga-
12. ta-vajra-paṁjara para-bala-sā-
13. dhaka **Upamanyu**-pramukha-bhakta-jan-ānam-
14. da-kara vairi-saṁh(h)araṇa catu[s]-*samu-
15. dra-valaya-dik-pūrita-kīrt(t)i saptama-
16. cakravart(t)i ādi-rāja cāru-carita
17. situ rāj-ā-
18. nva[ya]-*nam-ādi s[v]*asti-samasta-prasasthi⁴-sa-
19. hitaṁ śrīman-mahā-marṇḍa[lē]*śva[ra]*-
20. **Kākati-Gaṇapati**-dēva-mahārā-
21. julu sukha-saṁkathā vinōdaṁ-
22. buna prithvī-rājyaṁbu sēyaṁ-
23. gānu

II SIDE.

24. sarv(v)ajitu saṁvatsara Phālguṇa suddha⁵ Da-
25. śami **Guru-vāramuna** mūṁḍu pa-
26. ṭṭana janadumāna madiya nṛpa
27. muna dharm(m)a sāliya-janulu
28. yaṁ dēva paṁdunā nija **Raṁgā-**
29. **la Malli-seṭṭini** āyana koḍuku
30. **Enni-seṭṭini** Sālēśvara-dēvara prati-
31. ṣṭanu Gaṇapad-dēva-mahārāju
32. pēra Gaṇapatēśvaramunu saka-
33. la-bhaktula-pēranu Sakalēśvaramu-
34. nu pratiṣṭa cēsir=ī dēvarlaku aṁ-
35. ga-ra[r̥n]*ga-vibhōgālaku icina ā-
36. ya vritulu a[r̥n]*du ayēḍi
37. Ciravidha gadenāna visamu i-
38. stimi ā-caṁdr-ārkkka[r̥n]* Dīni eva-
39. ḍēni inivāḍu Gaṁga-kaṛuta
40. kavili poḍicina-vaḍu vāḍu

SRI JAGADGURU VISHWARADHYA
JNANA SIMHASAN JNANAMANDIR
LIBRARY
Jangamawadi Math, Varanasi
Acc. No. 2288

¹ pratāpa-khyāti.

³ This word is damaged and almost looks like ṇata.

² haraṇa. The form of the letter ra is curious.

⁴ praśasti.

⁵ suddha.

41. samayānakunu veli Sivā-
 42. drōhuḍu vāni maṭṭa kaṁ-
 43. pa vaḍeni oḍa-paḍavaḍā
 44. vāḍu Siva-drōhuḍu.

III SIDE.

45. Śrīmatu ¹ Cīramatṭilōni
 46. nakaramu Nakarēsu-
 47. ka-dēvaraku ārcana²-
 48. vriti ³ āḍin ⁴ = icina-
 49. mu ⁵ [i]* Diniki ⁶ Śiva vak(k)ramu
 50. kalu sakātesu aṁpa-
 51. ḍamu[i]* Diniki ⁶ viginamu ⁷ pa-
 52. likina-variki ⁸ narakamu[i]*

IV SIDE.

53. Śrīmatu Orukaṭṭi ⁹
 54. Salēsurā¹⁰-dēvaraku Va-
 55. vilāla-peda-ceṇuvu ¹¹ vri-
 56. ti āḍa ¹² [i]* Vitukaṭṭi-pe-
 57. da-ceṇuvuna vriti
 58. āḍa[i]*

TRANSLATION.

I SIDE.

[Ll. 1-19.] Hail! the attainer of the five *mahā-śabdas*, *mahā-maṇḍalēśvara*, the great devotee of Mahēśvara, the lord of the excellent city of **Anumakoṁḍa**, the brother of other's women, the destroyer ¹³ of the (kings of) **Lāḍa**, **Cōḍa**, and **Kaṭaka** (countries), the hunter of *manniya*, a Dēvēndra in pomp, a Hariścandra for truth, the worshipper at the excellent lotus feet of God Svayambhu, the stealer of the enemies' strength and wealth, the establiher of righteousness (?), the diamond cage for those that seek refuge, the acquirer of the enemy's strength, the causer of happiness to **Upamanyu** and others, the killer of enemies, (one) whose fame has filled the directions encircled by the four oceans, the seventh emperor, the first king, (one) of interesting career endowed with the eulogy of such and other titles.

[Ll. 19-23.] Hail! while the glorious *Mahā-maṇḍalēśvara*, the **Kākati** king **Gaṇapati** was ruling the earth in the delight of pleasant conversations ;

¹ śrīmatu.

⁴ The meaning of this word is not clear.

⁷ vighnamu.

¹⁰ Salēśvara.

¹³ Dr. M. H. Krishna translates it 'plunderer'.

² arcana.

⁵ iccināmu.

⁸ vāriki.

¹¹ ceṇuvu.

³ vritti.

⁶ Diniki.

⁹ This form of the name Ōrugallu is interesting.

¹² aḍḍa or ardha. Vide Glossary.

II SIDE.

[Ll. 24-35.] in the (cyclic) year Sarvajit, in the month of Phālguna, on the tenth day of the bright fortnight, on Thursday, the people of in the name of the establishment of Sālēśvara (was made by) Raṁgāla-Manni-seṭṭi and his son Enni-ṣeṭṭi; Gaṇapatēśvaramu in the name of the king Gaṇapad-dēva, and Sakalēśvara in the name of all (*sakala*) devotees was established, and the (following) *vr̥ttis*¹ were given for the personal and public enjoyment of these Gods.

[Ll. 35-44.] We gave a *visa*,² in the form of *Ciravida-gadyāṇas* (to last) as long as the Moon and the Sun, as *ayēḍi*; any one who does not give this is a man who has pierced a tawny-coloured cow by the side of the Ganges; he is outside (the pale) of the community; a traitor to Śiva he is a traitor to Śiva.

III SIDE.

[Ll. 45-49.] (We), the *nakharamu*³ in the glorious *Ciramaṭṭi* have given a *vr̥tti* for the worship of God Nakarēśuka.

[Ll. 49-51.] [The meaning of this sentence is not clear.]


[Ll. 51-52.] Hell to those who say (anything) obstructing this (*dharma*).

IV SIDE.

[Ll. 53-58.] For the glorious God Salēśura of Orukallu, half (a *maṭṭuru*?) as *vr̥tti* at the big tank of Vavilāla; and half (a *maṭṭuru*?) as *vr̥tti* at the big tank of Vitukaṭi.

II. MATṬEWĀḌA INSCRIPTION IN VENKAṬASVĀMI NAIDU'S HOUSE.

I SIDE.

1.  svasti [i]* samasta-

2. praśasti-sahitaṁ
 3. śrīman Mahā-maṁ-
 4. ḍalēśvara Gaṇapati-
 5. dēva-mahā-rā-
 6. julu sukha sa-
- [The rest is lost.]

II SIDE.

7. Śrī paṁca-lōhā-
8. la bēhāramuṁ-
9. nu āḍeḍi nakharam-
10. mu Sōmanātha-

¹ For a discussion of this term vide Glossary.

² *ibid.*

³ *ibid.*

11. dēvaraku iccina ī
 12. vibhāru vūpa
 13. . . . sēsi
 [The rest is lost.]

III SIDE.

14. Śrīmatu [gaṁdha] asēsa nagara-
 15. munu iccina tadhi gaṁdha
 16. baṁdānanu madhanu vi 2 .
 17. . gaṁdānanu tulāna pa[ṁh]
 18. babhumada¹ nagaramu . . ga .
 19. porṁka-m[ī]da nagaramu lakṣa . .
 20. . gha saṁta nagaramu . . .
 [The rest is lost.]

IV SIDE.

21. Śrīmatu Matiya-
 22. vāḍa Sōmanā-
 23. tha-dēvaraku svasti
 24. samasta guṇa-gaṇ-ā-
 25. laṁkāra satya-sau-
 26. c-ācāra cāru-
 27. cāritra naya-vina-
 [The rest is lost.]

TRANSLATION.

I SIDE.

[Ll. 1-6.] Hail! while the glorious Mahā-maṇḍalēśvara, king Gaṇapati-
 . dēva, endowed with all titles in happy . . .

II SIDE.

[Ll. 7-13.] The excellent *nakharam*² that trades in the five metals gave this
 to god Sōmanātha

III SIDE.

[Ll. 14-20.] The entire glorious *nagaramu* gave on a cart load on sandal
vi 2 on a *madha*³; on sandal, in (one) *tula pa* ; the
nagaramu; on areca nut the *nagaramu* one lakh

¹ The meaning of this word is not clear.

³ This word may relate to a unit of measurement.

² *Vide* Glossary.

IV SIDE.

[Ll. 21-27.] To the glorious god Sōmanātha of **Matiya-vāḍa**, Hail ! (he) who is ornamented by all the group of good qualities, truth-speaking and of rightful conduct, of interesting career modesty

12. RĀMĒŚVARA-PĀṆḌITA'S INSCRIPTION OF PRŌLA.

[The beginning is lost.]

1. **Raḍḍikuṇṭa** bhaktyā
2. dharm(m)a-pratipālanārt(t)haṁ || [1]* Yō Rā-
3. **mēśvara**-paṇḍitō = yam = iti dig-vyā-
4. ptō yaśa(h)ś-caṁdrikā-jālair = y(y)ō gu-
5. ṇa-ratna-Rōhaṇagirir = M(m)āhēśvara-
6. grāmaṇiḥ [1]* ētēśāṁ sura-sadmanā[m]* ca
7. kṛtavāṁ puṁjaṁ ghrṇō tat-parō
8. dāt-ānnaṁ vikal-ārt(t)a-dīna-muni-
9. viprēbhyas = tapō-viśrutah || [2]* Kṛtvā **Vai-**
10. **jana-palyāḥ** **Sivapura**-nāmas = **Tripu-**
11. **ruṣa-tīrt(t)hasya** [1] dattaṁ yasmai¹ bhaktyā **Tri-**
12. **bhuvanamall**-āvan-īśa-janakēna || [3]* Vē-
13. ttā yō **Lakulēśvar**-āgama-mahā-
14. sid(h)dhānta-sār-āmṛtaṁ yēn = āsyāḥ pra-
15. kaṭīkṛtō vasumatau dharm(m)aś = ca
16. tasy = ōttamaḥ [1]* śiṣyō = sau Calama-
17. rt(t)i gaṁḍa-nṛpatiḥ **Prōl**-āvanī-va-
18. llabha(h) stambhaṁ sthāpitavāṁ
19. sva-kīrt(t)i-vimala-stambhāyitaṁ
20. śāśvataṁ || [4]* Sva-dattāṁ para-dattāṁ
21. vā yō harēta vasumdharaṁ [1]*
22. ṣaṣṭir = v(v)arṣa-sahasrāṇi vi-
23. ṣṭhāyāṁ jāyatē kṛmiḥ² || [5]* ©
24. **Piḍicēṭi**-prabhunā **Gaṇa-**
25. **pati-rāja**-putrēṇa **Prōla-**
26. **ma-rājēna** likhitaṁ ||

TRANSLATION.

[V. 1.] [Damaged] **Raḍḍikuṇṭa** with devotion for the protection of *dharmā*.

[V. 2.] This **Rāmēśvara** paṇḍita, who pervaded the quarters (i.e. was well known) with the moonlight of his fame, who was a *Mēru* mountain for the

¹ Looks like yasmyē.

² krimiḥ.

gems of qualities, the greatest of Śiva's devotees, compassionate, the giver of food to the poor, to the wretched, to the mendicants and to the brahmins, and who was well known for his *tapas*, conducted service at these temples with great interest.

[V. 3.] After giving the (new name) of **Śiva-pura** to **Vaijanapali** (that is) **Tripuruṣa-tīrtha**, it was given away with devotion to **Rāmēśvara paṇḍita**, by the father of **Tribhuvanamalla**.

[V. 4.] This *Calamartti-gaṇḍa*, (namely) king **Prōla**, the best pupil of that **Rāmēśvara paṇḍita**—(Rāmēśvara-paṇḍita), who knew the nectar of the essence of the great cult of the *Lakulēśvara āgama* and who spread its practice in the world,—created this pillar looking like his own fame taken shape as a pure and eternal pillar.

[V. 5.] [This is the usual imprecatory verse.]

[Ll. 24-26.] This grant was written by **Prōlama-rāja**, son of **Gaṇapati-rāja**, and lord of **Piḍicēti**.

13. MUPPAVARAM INSCRIPTION.

I SIDE.

1. Svasti[1]*śrīmatu
2. **Kāketa Gaṇapa-**
3. **ti-dēvaḍu**¹ sukha-
4. rājyamu sēyam
5. **Peṁta-Bolli-reḍḍiki**
6. **Komma-sānikim** buṭṭi-
7. na koḍuku **Malli-**
8. **raḍḍi** Rāmēśvara-dē-
9. vara=bratiṣṭha sē-
10. si guḍi=gatṭi[m]*ce [1]* Ī
11. dēvara vṛttalu²
12. phaimḍivāya-maṭtu-
13. ru miṭṭa-kommu-ma-
14. ṛturu

II SIDE.

15. kaṭṭa-kimda-ma-
16. ṛturu[1]* Ī [dha]-*
17. rm(m)amu seḍa-
18. kuṁḍā naḍa-
19. pina-vāriki
20. Śiva-lōkaṁ [1]*

¹ dēvuḍu.

² vṛttulu.

21. *Imta vaṭṭu*
22. **Gaṇapati**
23. **dēva-rāju**

[The rest is impossible to decipher, as it is very badly damaged.]

TRANSLATION.

[Ll. 1-10.] Hail, while the glorious **Gaṇapati** (of the) **Kāketa** (dynasty), was ruling happily, **Malli-raḍḍi**, the son born of **Pemta Bolli-reḍḍi** and **Kāma-sāni**, established god **Rāmēśvara** and constructed a temple.

[Ll. 10-16.] (The following are) this god's *vrittis* :—(1) *Phaiṇḍivāya maṭṭuru* (2) *Miṭṭa-kommu maṭṭuru* (3) the *Maṭṭuru* under the (tank) bund.

[Ll. 16-23.] Those who execute this *dharma*, without damage (to it, obtain) the world of Śiva. So far (?) king **Gaṇapati-dēva**

14. WARANGAL, INSCRIPTION AT KHAN SAHEB GARDENS.

I SIDE.

[The first few lines on each side are lost.]

1. l-ēśvara parama-Mā-
2. hēśvara śrī-Svayaṁ-
3. bhu-nātha-dēva-divya-śrī-
4. pāda-padm-ārādhaka
5. para-bala-sādhaka pra-
6. tyakṣa-Pramatha-gaṇ-āva-
7. tāra **Lāḍa-Cōḍa-Kaṭa-**
8. **ka-Cūṛakāṛa** Maṁ-
9. niya¹-beṁṭa-kāṛa ka-
10. dana-pracaṁḍa *Cala-*
11. *maṛtti-gaṁḍa* vibha-
12. va-Dēvēṁdra satya-
13. Hariścaṁdra catus-sa-
14. mudra-valaya²-dik-pū-
15. rita-kīrt(t)i saptama-cakrava-
16. rt(t)i Upamanyu-pramukh-ā-
17. di-sakaḷa-bhakta-jan-ānaṁda-
18. kāraṇa vairi-saṁharaṇa-
19. ādi-rāja cāru-cari-
20. tra sujan-aika-mitra susthi-
21. ra-nija-rāj-ānvaya nā-

¹ Manniya.

² valaya.

22. m-ādi samasta-prasasti-sa-
23. hitam śrīman-mahā-mam-
24. ḍalēśvara Kākatīyya-pu-
25. ra-var-ādhiśvara Gaṇapati-
26. dēva-mahārājulu su-
27. kha-samkathā-vinōdambu-
28. nam pruthivī-rājyam bu sē-
29. yuc-unḍagānu Sarv(v)a-
30. dhāri samvatsara Śrāvaṇa śu-
31. ddha paṁcami Guru-vāramu-
32. nāḍu śrī-Vira-bhadrēśvara-dēva-
33. raku amga-raṅga-bhōgālu
34. mariyanu iccina āyā-
35. lu Ciremaṭhiya am . . .
36. dēśi para-dēśi cira[rcca]*
37. llānu iccina ā . . .
38. la amdu māḍa . . .
39. mu

II SIDE.

40. . . dēśi-vāru iccina āya-
41. mu[i]*nīli amdu māḍanu reṁ-
42. ḍu vīsālu[i]* pōka maṭhanu sva-
43. dēśi para-dēśi bēhārulū-
44. nū nakharamūnu iccina ā-
45. yamu pōkala amdu lakṣa-
46. nu pādika sāsib(b)arūnu¹[i]*
47. [ā]*kula-pēmṭanu iccina ā-
48. yamu peṭuka kavaleḍu
49. ākulu[i]*kūra-kāya bēhā-
50. rul=ellānu iccina āyā-
51. lu kūra-kāya-bhamḍla amdu
52. bhamḍini pādika[i]*Nārikālapu-
53. kāya Mādu-phalapu-kāya Ka-
54. mmarēnu-parṁḍlu Māmiḍi-pa-
55. mḍlu cimta-parṁḍu modalu-
56. gā-gala phala-jātulanḍ=ellānu
57. [bha]*mḍini pādika[i]*Ūrukā-
58. yala bhamḍla amdu bham[ḍi]-
59. ni pādika[i]*Nūvula peṁta a[m].
60. du svadēśi paradēśi bēhāru-

¹ sāsirbarūnu.

61. l=ellānu iccina āyālu
62. nūvulu gōdhumalu pesalu
63. vaḍlu joṁṁṁalu ¹ mōdalugā-
64. gala busi-bhaṁḍālaṁd=ellānu
65. bhaṁḍini māneḍu[ī]*nūne nēti-
66. bhaṁḍla-aṁdu bhaṁḍi māneḍu
67. busi bhaṁḍāl-aṁdu padi-peṇu-
68. kala-māneḍu[ī]*uppu-perṁṁta-aṁdu
69. svadēsi paradēsi viḍla bēhārul=e-
70. llānu iccina āyālu padi-pe-
71. ṛukala=māneḍu bhaṁḍlaṁdu be . .
72. . . . māneḍu[ī]*nūne bēhārul=ellā-
73. nu iccina āyamu kaḍuna . .
74. nitsa buṇḍu maṭhe[ī]*aśēṣa- na[ga-]*
75. ramūnu ghaḍiyārānaku i-
76. ccina āyamu imṭanu pādhika
77. biyyamu saṁtha-nakharamu icci-
78. na āyamu upahārānaku ni-
79. tya aṁgaḍini buṇḍu sēsi-biyya-
80. mu kaṭhe piḍu kuḍuru kaṁma coppa.

III SIDE.

81. dalugā-gala gaṁdhya-b[h]*aṁ-
82. ḍālaṁdu māḍa=bāḍika[ī]*
83. Āvalu miriyālu tēne
84. kānugha-nūne modalugā-
85. gala kola-bhaṁḍālaṁd=ellā-
86. nu māḍa pāḍika[ī]* Gaṁdhya-
87. vārūnu tagaraṁ-vārūnu
88. mūsara-vārūnu iccina
89. āyamu tagaramunaṁdu
90. sīsamunaṁdu rāgi aṁdu
91. tulāna palameḍu[ī]* Lōhā-
92. laṁd=ellānu ī lekga[ī]* Ubhaya-
93. nānādēśini iccina āyālu
94. caṁdanamunaṁdu tulāna
95. palameḍu[ī]* Kar(p)pūramunaṁ-
96. ḍu vīsenu reṁḍu siṁnā-
97. lu[ī]* Javādi aṁdu māḍa=
98. paṇuka[ī]* Kastūri aṁdu nū-

¹ jonnalu.

99. ru viṇālanu remṇu sinnā.
100. lu[1]* Paṭṭu-nūli aṇdu tulā-
101. na ciṁnamu[1]* Cavarālaṇdu
102. tulāna ciṁnamu[1]* Maṁjiṣṭa
103. aṇdu māḍanu ara-visāmu[1]*
104. Daṁtamu Dāsūri-paṭṭu pa-
105. cca-paṭṭaṇdu koḍe=bādika[1]* Pava-
106. ḍāmunāṇdu viśa=ciṁna[mu 1]* Mu-
107. tyamu rudrākṣa gāju-pūsa
108. modalugā-gala maṇi-bhaṇḍā-
109. laṇḍ=ellānu māḍa=visāmu[1]*
110. Ubhaya-nānādēśini iccina
111. āyālu pasapunaṇdu ulli
112. aṇdu jājunaṇdu allamu[naṁ-]*
113. du kaṇḍa aṇdu peṇḍlalamu-
114. naṇdu māḍanu remṇu viśālu[1]*
115. Ubhaya-nānā-dēśini iccina
116. āyālu nūla-malagala a-
117. ṇdu goṇupadāla-malagala-
118. [ṁ]*du malaga=bādika[1]* Maṁcāla
119. . . . lalaṇdu nūṁṭa ciṁnamu[1]*
120. . . . naṣu paṭṭalaṇdu nūṁṭa ci[ṁ-]*
121. namu[1]*

TRANSLATION.

[Ll. 1-29.] [The beginning is missing.]

The great devotee of Mahēśvara, the worshipper at the illustrious and heavenly lotus feet of the God Svayambhu-nātha, the subduer of enemy's strength, the obvious incarnation of the lord of the *Pramathas* (Śiva), the plunderer¹ of *Lāḍa*, *Cōḍa*, and *Kaṭaka*, the hunter² of *manniya*, ferocious in killing (or destruction), the chief (controller) of men who go astray,³ a Dēvēndra in pomp, a Hariścandra for truth, (one) whose fame has filled all the directions encircled by the four oceans, the seventh paramount sovereign, one who is the source of the happiness of all devotees like *Upamanyu* and others, the killer of enemies, the first king, (one who has) an esteemed career, the sole friend of good men, (one) whose royal dynasty was well-established (unshaken),—endowed with these and all other titles, the glorious *Gaṇapati*, king, *Mahā-maṇḍalēśvara*, and the lord of the excellent city of *Kākatīyya*, while he was ruling the earth in peace and wisdom ;

¹ *Cūṛakāra* is translated as plunderer by Dr. M. H. Krishna. Arch. Survey of Mysore, 1930, p. 112.

² *Beṇṭakāra*=hunter, *ibid.*

³ This is perhaps the origin of the more cumbrous later phrase *bhāṣage-tappuva-rāyara-gaṇḍa*.

[Ll. 29-34.] in the year **Sarvadhāri**, on Thursday, the fifth day of the bright half of **Śrāvaṇa**, the *āyālu* given for the personal and public enjoyment of the glorious god **Virabhadreśvara** (are as follows):—

[Ll. 35-39.] **Ciremaṭhiya** given foreigners in *māḍa*.

II SIDE.

[Ll. 40-80.] the *āyam* given by on indigo, two *viśālu* in a *māḍa*; the *āyam* given by native and foreign traders as well as the *nakharam* on piles of areca nuts—a quarter thousand for a lakh of areca nuts; the *āyam* given on bundles of leaves (betel-leaves)—one *kavale* (a pack) of leaves for a *peruka* (large bag); the *āyālu* given by traders in vegetables—a quarter for a cart-load, in (the case of) cart-loads of vegetables; in cocoanuts, *Māduphala* fruits, *Kammarēnu* fruits, mangoes, tamarind and other species of fruits, a quarter for a cart-load; on cart-loads of pickles (vegetables intended for the preparation of pickles) a quarter for a cart-load; the *āyālu* given by native and foreign traders on heaps of sesamum—on stores of sesamum, wheat, green-lentils, paddy, *cōlam* and all other (species of) unhusked (grain) one *māna* for a cart-load; on cart-loads of oil and ghee one *māna* for a cart-load; on stores of unhusked (grain) one *māna* for ten *perukas*; the *āyālu* given by native and foreign traders on heaps of salt—one *māna* for ten *perukas*, and on cart-loads a *māna*; the *āyamu* given by the entire *nakharamu* for the clock—a quarter of rice from each house; the *āyamu* given by the *nakharamu* of the fair (*santa*)—a *būreḍu* of pounded rice per day from every shop for refreshments;

III SIDE.

[Ll. 81-121.] on stores of *gamdhya*, a quarter for a *māḍa*; on all *kola-bhaṇḍas* of mustard, pepper, honey, *kānugha* oil, and other (commodities), a quarter for a *māḍa*; the *āyamu* given by dealers in *gamdhya*, dealers in tin, and dealers in *mūsara*—on tin, on lead and on copper, a *palam* for a *tulam*; this is the rate in (the case of) all metals; the *āyālu* given by (traders) of all countries of both the kinds (native and foreign)—on sandal, a *pala* for a *tula*; on camphor, two *sinna*s for a *viśa*; on *javādi*, a *peruka* (an eighth?) for a *māḍa*; on musk, two *sinna*s for a hundred *viṇas*; on silk yarn, a *cinna* for a *tula*; on artificial hair (*cavarālu*), a *cinna* for a *tula*; on maddar half a *viśa* for a *māḍa*; on ivory, *Dāsūri* silk, and yellow (green?) silk, a quarter for a *koḍe*; on coral, a *cinna* for a *viśa*; on pearls, rosaries, glass beads, and all other stores of precious stones a *visāmu* for a *māḍa*; the *āyālu* given by (traders of) all countries of both kinds (native and foreign)—on turmeric, on ginger, on *kaṇḍa*, and on *peṇḍlalamu*, two *viśas* for a *māḍa*; the *āyālu* given by (traders of) all countries of both kinds (native and foreign)—on *malagas* of yarn (sesamum?) and on *malagas* of *gorupadālu*, a quarter for a *malaga*; on cots, a *cinna* for a hundred; barks, a *cinna* for a hundred.

15. ŚAMBHUNI-GUḌI INSCRIPTION.

I SIDE.

[The beginning is lost.]

1.naḥ sarv(v)adā sarvvadō vaḥ prō[ḍh¹-ōdbhin]*-
2. na-drava-kaṭa-taṭā-saṅginō yasya bhṛm-
3. gāḥ | bhā[n]*ti dhvast-ākhila-khala-jan-ārabdha-
4. kāry(y)ās=sa-kāyāḥ karṇ(n)ā² karm(m)a sva-
5. yam=iva kṛtaṁ kīrt(t)ayaṁt=ōṁtarā-
6. yāḥ || [1]* Krīḍā-krōḍa-tanuḥ sadā diśatu
7. vaḥ śrēyaḥ śriyā-vallabhō yasya śyā-
8. ma-rucēḥ śasāṁka-vilasad-damṣṭrā-sthitaṁ
9. bhūtalaṁ | madhyē mēru-yutaṁ vyarā-
10. jad=amala-sthūl-ēmdra-nīla-sthalē jātaṁ rā-
11. jāta-nālam=ambujam=iva svarṇ(n)ōlla-
12. sat-karṇ(n)akaṁ || [2]* Śrīmān=ambōdhi-vēlā-valayi-
13. ta-vasudhā-dhāma-vikhyāta-vīra-kṣōṇi-
14. śa-śrēṇi-mān-ōnnati-mahita-śiraś-śēkharī-bhā-
15. vit-ājñāḥ | prakhyātaḥ Kākatīśas=sakala-guṇa-
16. nidhir=b(b)hūri-sāra-pratāpa-prākāra-
17. trāta-lōkaḥ kṣiti-pati-tilakaḥ Prōla-nā-
18. mā nṛp=ōbhūt || [3]* Yasmād=ājau nija-
19. bhuja-bala-dhvasta-vīr-āri-varḡ(g)āt=samtrastā-
20. nām mahati gahanē dhāvatām vaira-bhā-
21. jāṁ | ullumbhantaś=cikura-nikaraṁ kaṁṭakair=m(m)ā-
22. bhayantō vastraṁ dikṣāṁ Kṣapanaka-ma-
23. tāṁ śikṣayanti sma kaksāḥ || [4]* Yō=dā-

II SIDE.

24. a[m]*tō
25. | nitya-sanmāna-hī
26. bhilaṣitaṁ svarg(g)i
27. gya dadhānaḥ kalpa-kṣmā-jāta-
28.[ci]*ntāmaṇi-surabhi-gaṇa[s=]*
29. sō=bhavan=n=ōpamānaṁ || [5]* Val[līnām]*
30. bhujagāt=tarau nipatanā[d=ambhō-]*
31. nidhēr=g(g)rāhatō grāhi³-grāva-va[śā]-*
32. d=bilē mṛga-ripōś=sailē rayā[t=srō-]*
33. tasi | bhītas=sambhavam=ākala-
34. yya sacivais=sārdḍhaṁ yadiya[d]*-

¹ praḍh-.² karṇ(n)ē.³ grāsi.

35. dviṣō niścinvanti tṛṇaṁ raṇeṣu ¹
36. śaraṇaṁ nirb(b)hīti-labhyaṁ bhuvi || [6]* Tasy=ā-
37. sīt=Prōla-bhūpālaḥ parākrama-
38. [ni]dhiḥ sutah | udagrad=u-.....
39. rāti rāja-varṇśa-davānalaḥ || [7]*
40. Yad=datta-vitta-vibhav-ānvita vā....
41. saṁtāyamāna-makha-ni[rmita-]*
42. navya-havyaṁ | dēvās=sudh-ā[dhika-ra-]*
43. saṁ bahu-sēvamānā dugdh-ābdhi-
44. manthana-vidhāv=anuśēratē sma || [8]*
45. Śailaiḥ kalpita-sētunā saha ba-
46. lais=tīrṇ(n)-ārṇ(n)avaṁ Rāghavaṁ yat=kīrt(t)i-
47. r=hasat=īva śārada-niśā-
48. śītāṁśu-bimba-dyutiḥ | ābhilā-
49. n=alaghīyasō jala-nidhīn=ēk=aiva
50. yal=līlayā sapt=āpi druta [9]* ²

III SIDE.

51. kaṇṇānā....[nāgai]*r=upētā vilasi[ta]-*
52. vasu-hētir=v(v)ājibhir=j(j)uṣṭa-śālā-
53. vasatir=api śivānāṁ bhīkar=ēpi
54. prasann=ēpy=abhavad=ari-pur=īttarṇ yatra
55. [ci]*traṁ samānā || [10]* Tasy=āsīt=tana-
56. yaḥ śrīmān-Mahādēva-mahipa-
57. tiḥ | mahēśa-śrī-pad-āmbhōja-pūjā-
58. vijita-kalmaṣaḥ || [11]* Gaurī-bhart(t)uḥ prasā-
59. dād=adhigata-niyata-prājya-rājya-
60. sya bhūmau yasya śrī-pā-
61. da-padma-nyasana-vilasita-svarṇa-
62. pīth-ōpakaṇṭhaṁ | nityaṁ nānā-
63. digant-āgata-nata-nikhila-kṣa[tri-]*
64. ya-trāta-kānta-khyāta-pradyōta-
65. yādhva.....gaṇa.....
66. śrīṇayaḥ ³ śāṇayanti [12]* Ja...
67. vē....bhuvana....da.....yasyā
68. lōkya vī ru lā ma.....
69. ady=Ōpamanyu-muni-bhakti-ma[hā-]*
70. praśamsā paurāṇikī na vitath=ēti bu-

¹ The form of the letter ṇē is interesting. It has a superfluous sign of vowel u.

² The verse does not end here and is carried on to the next face of the pillar. But unfortunately that portion is damaged.

³ śrēṇayaḥ.

71. dhair=abōdhi || [13]* Labdhv=ābhirāya¹-catura-
 72. nta-dhar-ādhipatyam yō durl(l)abham sa-
 73. kala-sammata-sampadādhyam | matvā tr-
 74. nāya tad-asēṣam=amuṣya Śam-
 75. [bhō]ḥ śrī-pāda-padma-pari-pūjana-ta-
 76. tparō=bhūt || [14]* Prabuddha-Śiva-siddhāntād=
 77. **Dhruvēśvara-mun-īśvarāt** | yō=
 78. śikṣat=ākhilam dharm(m)am prayatnē [15]*

TRANSLATION.

I SIDE.

(Verse 1.) (May God Vighnēśvara), the giver of all, (protect ?) you always, the bees clinging to the surface of whose temples streaming with ichor appear like obstacles incarnate, and having frustrated the undertakings of all evil persons, appear to recount at his ear the work they executed.

(V. 2.) May the lord of Lakṣmi, who took the boar-form in sport extend to you weal always ; the globe with the (golden) Mēru at its centre resting on the moon-white tusk of him who is dark in colour, appeared like a lotus risen on the surface of a shining, big sapphire with a silver stalk and dazzling gold pericarp.

(V. 3.) There was the prosperous king, named **Prōla**, an ornament to royalty, the protector of the world by the ramparts of his own great prowess, the store-house of all good qualities, the famous lord of the **Kākatī** family, whose commands were honoured like chaplets on the heads of the rows of the heroic and famous kings, eminent in self-respect, and living in the world encircled by the shores of the oceans.

(V. 4.) By plucking off all the hair and removing the dress (of the enemies) by their thorns, the (thorny) shrubs taught the initiation of the path of the naked Jain monks, to the enemies running in dense forests in fear of (which) **Prōla**, who had destroyed in battle, with the strength of his arms, the army of the valorous enemies.

II SIDE.

(V. 5.)that group, (consisting of) the *Kalpa* tree, the *Cintāmaṇi* and the *Kāmadhēnu* was no comparison.

(V. 6.) Afraid of snakes in creepers, of falling down (in respect of) trees, of crocodiles (in the case of) the sea, of the closing boulder (in the case of) caves, of lions in mountains and of their force (in the case) of currents, whose (Prōla's) enemies, thinking out the possibilities with their ministers as they go into battle, decide on grass as the (only) shelter, since it is (easily) available on earth, and devoid of (all) possibility of fear.

¹ abhirāma.

(V. 7.) To him there was a son, King **Prōla**, a store-house of valour, and a forest fire to the bamboo clusters of the families of the enemy kings of great.....

(V. 8.) Enjoying amply the fresh oblations—more tasteful than ambrosia—made in the sacrifices performed by.....with the wealth granted by whom (him), the Gods regretted their action regarding the churning of the milky ocean.

(V. 9.) Whose fame, shining like the moon of autumnal nights seems to laugh at Rāma who crossed the sea by a causeway built with mountains and with an army; for singly, and quickly (his fame crosses) with ease, all the seven formidable and vast oceans.

III SIDE.

(V. 10.) Having elephants (or serpents), shining with riches and missiles, (or the rays of the Sun), with the halls crowded by horses (or birds), the abode of auspicious things (or jackals), alack, the city of whose enemy appears the same whether he is gracious or furious.

(V. 11.) There was his son king **Mahādēva**, who had overcome impurity by the worship of the lotus feet of God Śiva.

(V. 12.) The golden foot-stool shines on account of the placing of the lotuses of the beautiful feet of king **Mahādēva**, who had attained in this world, a secure and extensive kingdom by the grace of the lord of Gauri; the sides (of the golden foot-stool) are made into whetting-stones by the rows of multitudes of beautiful, renowned and flashing (gems on the crowns of) multitudes of all kings, (who) come from the ends of all quarters and prostrate at his feet.

(V. 13.) Seeing whose (great piety) it was learnt by the learned that the great eulogy of the devotion of sage **Upamanyu**, in the *Purāṇas*, is not false.

(V. 14.) Acquiring the enjoyable sovereignty of the earth to the very ends,—the sovereignty, which is hard to acquire and which was accepted by all as full of riches,—he (**Mahādēva**) cared a straw for the whole of it, and became one completely engrossed in the worship of the lotus feet of this God Śiva.

(V. 15.) (**Mahādēva**) who learnt the whole of the *dharma* from **Dhruvēśvara**, the king of sages to whom the Saivite path had fully dawned.....

16. VENKATĒŚA-GUḌI INSCRIPTION.

I SIDE.

1. Svasti [1]* Śrīman=Mahā-marṇḍalēśvara **Kākatīyya**
2. **Pratāparudra**-dēva-māhā-rājulu
3. sukha-saṁkathā-[vi]nōḍaṁbulaṁ pri-
4. thvi-rājyaṁ cēyuc-urṇḍaṁgānu

5. **Pramādi Samhvaccara** ¹ **Caitra suddha** ²
6. **Paṁcami Su** || Svasti Śrīmatu ³ **Rāca-**
7. **guru-dēvara sa(m)nnidh-aṁdu**
8. **Maṁṭu-A(m)nnaya-guḍi saha-**
9. **s[r]a-liṁg(g)a-Gaṇapatiśvara-dēva-**
10. **ra st[h]*āna-patalu** ⁴ **Aghōra-**
11. **Sivācāry(y)ulakunnu ā**

II SIDE.

12. **ya Boṭṭayu Godumāre-**
13. **ti-Annaya** | Virabhadreśvara-dēvara-gu-
14. **ḍi Tammaḍi Kesa-jiya** vṛiti [l]* **Samta-Gau-**
15. **rēśvara-pēra Tammaḍi Cila-jiya** sa **Nagara-**
16. **pu-vāḍa-[Rudrēśvara]-Tammaḍi Nage-ji-**
17. **ya Brāhmala-kumṭa-Sōmanātha-**
18. **dēvara Tammaḍi Pedda-Nūmka-ji-**
19. **yya Uppasara-vāḍa-dēvara Ta-**
20. **(m)mmala Lakka-jiya** viri ubhayā
21. **sammātini Rāca-guru-dēvara-maṭha-**
22. **m sva . . . bhanamlālu . .** ⁵

III SIDE.

23. **ru vanakanu Pānumgaṭṭi-**
24. **vāḍa daciṇānanu dē[va]*raru cali.-**
25. **. toṁṭ[ṭ]*a-maṭturanānu aṟuva-**
26. **yaṁdu gaṭṭukōni yiyy-aṁdu**
27. **mōdalūgānu eṭṭānu āṟu**
28. **māḍ[l]u dēvaraku ari-peṭṭu-bhā-**
29. **raṁ yi ari phaṁḍi-āyāyi pe-**
30. **ṭṭi Āṣāḍha śu** | 1 **nnāḍu manavama**
31. **lōkalōnu saṁ . . . vvari naḍipinānu yi**
32. **āṟu māḍ[l]*unu tappaka peṭṭi Saha-**
33. **sra-liṁg(g)a-dēva-kāruṇyāna . . sukhim-**
34. **c(c)i uṁḍu-vāru** | **yi mēraḍu . .**
35. **. . lu doḍḍala Ganni-setṭim-gāru . . pa**
36. **lalu-setṭi bubbaḍāla . . āru** ⁶

¹ Samhvatsara.⁴ patulu.² śuddha.⁵ This line is badly damaged.³ The letter ma looks like ku.⁶ This line is badly damaged.

IV SIDE.

37. brāhmalu payya peddikinni A-
 38. (m)nnayakunnu Docukunnu Nara-
 39. harikinni Sirṅganamallānu Vi-
 40. caya bhaktunḍu(m)nnu Mutyā-
 41. la Ga(m)nnay-Ānnayānu Nāgara-
 42. Marudayyānunnu Gōvirṇda-dā-
 43. sinni ci baktuḍunnu Caṭāku¹-
 44. la-Dhūma-seṭṭi a(m)nnu moda-
 45. laina kāmpulu iccina patraṁ[i]*
 46. Annaya-guḍi Sahas[r]*a-liṅga-[Ga]*ṇapa
 47.ralaku nitya-pūja gu.....

TRANSLATION.

I SIDE.

[Ll. 1-4.] Hail, while the glorious Mahā-maṇḍalēśvara, the great king Kākatīyya Pratāparudra-dēva was ruling the earth in the delight of pleasant conversations,

[Ll. 5-6.] in the year Pramādi, in (the month of) Caitra on the fifth day of the bright fortnight, on Friday,

[Ll. 6-11.] Hail! in the presence of Rāca-guru-dēvara (the royal preceptor?) to Aghōra-Śivācāryulu the head of the shrine of Sahasraliṅga-Gaṇapati of the temple of Maṇṭu-A(m)nnaya

II SIDE.

[Ll. 12-22.] Boṭṭaya, Godumaṇṇeti-Annaya; the *vṛitti* of *Taṁmaḍi Kesa-jiya* of the temple of God Virabhadreśvara; *Taṁmaḍi Cila-jiya* of (the temple of Rudreśvara?) in *Nagarapu-vāḍa*, *Taṁmaḍi Pedda-Nūṁka-jiyya* of God Sōmanātha of *Brāhmala-kunṭa*, *Taṁmala Lakka-jiya* of God in *Uppasara-vāḍa*,—with the consent of both (all?) of these, the monastery (*maṭha*) of Rāca-guru-dēvara

III SIDE.

[Ll. 23-31.] back to the south of Pānuṁgaṭṭi-vāḍa in (garden?) *maṭturu*, having fixed sixty for that, and having fixed as *ari-phaṁḍi-āyāyi* the burden of paying to the God the tribute (*ari*) of six *māḍas* per year, on the first (?) day of the bright fortnight of Āṣāḍha, 1 conducted

[Ll. 31-34.] whoever may conduct (this) shall set apart without fail six *māḍas* and live happily by the grace of God Sahasra-liṅga.

¹ The letter ṭā looks like lā except for a vertical stroke on top as for ṭā.

[Ll. 34-36.] At this rate Ganni-setṭi setṭi

IV SIDE.

[Ll. 37-45.] brahmins fixed for A(m)nnaya, for Docu, for Narahari, Siṁḡanamalla, the devotee Vicaya, Mutyāla-Ga(m)nnay-Ānnaya, Nāgara-Marudayya, Gōvirṁda-dāsi (dancer?), the devotee, Caṭākula-Dhūma-setṭi, and other *kāpus* gave this title-deed.

[Ll. 46-47.] For the daily worship of Lord Sahasra-līṁga (and other gods?) in the temple of Annaya

17. ANNAVARAM INSCRIPTION.

1. Svasti[*i*]* Sakala-guṇa-gaṇ-ālaṁ-
2. kāra para-nārī-dūra Āmanimḡarṁṭi-
3. pura-var-ēśvara vīra-Lakṣmī-nijēśvara mār(b)ala-Bhī-
4. ma raṇa-raṁga-rāma vitarāṇa-Karṇ(n)a śaury(y)a-Saupā-
5. rṇ(n)a pati-hit-Āmjanēya śauca-Gāṁgēya satya-Ratnā-
6. kara duṣṭa-jana-bhīkara Manuma-kul-Āditya subhaṭa-
7. saṁstutya nām-ādi samasta-praśasti-sahitum-
8. ḍ=agu śrīmatu Rēceṇuvula-Kāmi-Redḍi Ayitāmbi-
9. kā-naṁdanuṁḍu[*i*]* Śaka-varṣamulu 1180 agu
10. Kālayukta-saṁvatsara Māgha-śuddha-Vidiyā
11. Śani-vāramuna Nāgulapāṭanu Śrī-Rāmē-
12. śvara-dēvarāṁ=bratiṣṭha-sēsi[*i*]*ā dēvaraku samasta a-
13. mḡa-bhōga-raṁga-bhōg-ārthamugā vritti ¹ Nāgu-
14. lapāṭi tūrp(p)una Nāma-samudram=ani ceṇu-
15. vun-aṁdu mā-pālu ard(d)hamu āy=arddhamu-
16. n=ā-caṁdr-ār(k)amugān=iccitimi[*i*]* Ī dharm(m)amu-
17. nakun=evvaru bādha-sēyuduru vārikin=ba-
18. mca-mahā-pātakāluṁ=jēsinaṭṭi pāpam=a-
19. vu[*i*]* Ī dharm(m)amu evvarē[ni pra]*ti-pālincu-
20. vāriki anantam=avucunna ² puṇyam=avu[*i*]*
21. Aṭṭa-kadā peddala vacanamulu || Sva-dattā-
22. m para-dattāṁ vā yō harēta vasuṁd(d)harāṁ [*i*]*
23. ṣaṣṭhir=v(v)ar(u)ṣa-sahasrāṇi viṣṭhāyāṁ
24. jāyatē krimiḥ [*i*] [*i*]* Śatruṇ=āpi kṛtō dharm(m)aḥ
25. pālaniy(y)aḥ ³ prayatnataḥ | śatṛr=ēva bhavēc=cha-
26. trur=d(d)harm(m)a(ś)=śatṛr=[*n*]na kasya cit || [*2*]* Sāmānyō=yam
27. dharm(m)a-sētur=nrpāṇāṁ kālē kālē pālani-
28. yō bhavadbhiḥ | sarv(v)ān=ētān=bhāvinaḥ pār(t)thiv-ēṁdrā-
29. n=bhūyō bhūyō yācatē Rāmacaṁdraḥ || 3)*

¹ vṛtti.

² avucunna.

³ pālaniyaḥ.

TRANSLATION.

[Ll. 1-9.] Hail ! (one who has) the ornaments (called) good qualities, (who is) far off from other's women, the lord of the excellent city of **Āmanirṅgallu**, the sole lord of the goddess of valour, Bhīma for the opponent's strength, Rāma on the battle-field, Karṇa in charity, Sauparṇa in valour, Āmjanēya in (doing) good to the Lord, the son of Gaṅgā (Bhīṣma) in purity, an ocean of truth, a fierce man for bad men, the Sun of the dynasty of **Manuma**, (one who is) served by good servants, possessed of all such titles, the glorious **Rēceṇuvula Kāmi-Redḍi**, son of **Ayitāmbikā**,

[Ll. 9-12.] in the year **Śaka 1180**, (of the cyclic year) **Kālayukta**, (in the month of) **Māgha**, on the second day of the bright fortnight, on **Saturday**, established God **Kāmēśvara** in **Nāgulapāḍu** ;

[Ll. 12-16.] and as *vṛitti*, for all the (forms of) personal and public enjoyment of that God, we have given, (to last) as long as the Moon and the Sun, our half-share,—this half share—under the tank called **Nāma-samudram**, east of **Nāgulapāḍu**.

[Ll. 16-19.] Those who do any harm to this *dharma*, obtain the sin of having committed the five great sins.

[Ll. 19-20.] Anyone who protects this *dharma*, obtains endless merit.

[L. 21]. Are not words of elders like this !

[Verses 1-3.] [These are the usual imprecatory verses.]

18. BURUGUGADDA INSCRIPTION OF ŚAKA 1190.

- ⊙ 1. Jayanti jagad-ajñāna(s)-tamas-taskara-Bhāskarāḥ[1]*
2. Rāmānuja-pad-āmbhōja-bhūṣaṇa[h]* puruṣ-ō-
3. ttama Svasti[1]* Śrīman-mahā-maṇḍal-ēśvara **Kākatīya**
4. **Rudra-dēva** mahārājulu pṛthivi-rājyamu
5. sēyuc-umḍagānu vāri pradhāni **Satramu-Bo-**
6. **llama-rājurṅ-gāri** tammulu **Dēvakī-putra-dā-**
7. **sulu**[1]*Svasti śrī-śubha-**Śaka-varṣamulu 1190 a-**
8. **gu Vibhava-saṁvatsara Jyēṣṭha śu 10 Guru-vā-**
9. **ramunāṁḍu**[1]***Būrugadḍa-grāma-madhyamu-**
10. **naṁdu sakala-jana-hit-ār(t)thamugānu U-**
11. **bhaya-Pirāṭṭa-sahitamai Canna-Gōpīnāthani**¹
12. **pratiṣṭha-sēsi aṁga-raṁga-bhōgālaku i-**
13. **ccina vṛtti**² [1]***Prōla-samudramu paḍumaṭi**
14. **kommunanu Kūcinēni kāluvanū Kārt(t)i-**
15. **ka Vaiśākhāraṁ peṭṭinadi paḍi maṇuturu**[1]*
16. śrīman=**Mahā-pradhāni Satramu-Bollama-rā-**

¹ Gōpīnāthuni is the modern form.

² The vowel sign of ṛ is curious in this word.

17. **juṁ-gāru** tama talli pēranu **Maṁḍrā-**
18. **ju ceṟuvu** muṁḍaṭanu **Māci-vura-**
19. **mu gaṭṭimci** Cenna-Gōpīnāthaniki ¹ ā-caṁ-
20. **dr-ār(k)g**a-sthāyigā Rudra-dēva-mahārāju-
21. **lakum** puṇyamugān = istimi[*i*]*Pūrv(v)a-da-
22. **ttam-aina** dēva-brāhmaṇa-kṣētramulu vāri[kē][*i*]*
23. ā-yūriki niru-nēla **Maṁḍrāju** ceṟu-
24. **vunnu Anuga-samudramunaṁ**[*i*]* ² Ā yūriki-
25. [*m*] = bolamēra tūrp(p)unanu **Cilukūri** teru-
26. **vu Anuga-samudramu** niru-muṁ[pu]ḍu-
27. nu dakṣiṇānanu **Narṁde-donānu Gārili-baṁḍā-**
28. **nu Pucca-kāyala Bolle-baṁḍānu** paḍuma-
29. **ṭanu Paḍidi-ānaku** vaccina **Loṁṭaliṁ** = gālu-
30. **va mēra Maṁḍrāju** ceṟu[vu]***naku** vaccina **Alu-**
31. **gu-kāluve** mēra **Kēdāramu** vrapī paḍu-
32. **maṭi komma** mēra **Bētavrōli Mācavura-**
33. **mu naḍimi** Pedda-baṁḍa mēra āvalānu
34. ..**nakorṁḍe-garusu Māca-vurānaku-**
35. **nu Cilukūrinni** Peddavāna mēra **Bētavrōli-**
36. **Cilukūriki** vacina teruvu Peda-guṁḍe mēra[*i*]*
37. **Goṁkanna-dēvani-koḍuku Rudra dēniṁ-gāru** [**Ma**]-
38. **ṁguṭa Beḍama śrī-Gōpīnāthaniki** ³ niru-nēla **Kārt(t)ika**
39. **Vaiśākālanu** jella peṭṭi. .maṟuta-
40. **ru naḍu-rēgaṭa** puṭṭeḍu sarv(v)a-mānya-
41. **mugānu dhāra-vōstimi**(ma)[*i*]*

TRANSLATION.

[V. 1.] Oh! best among men, the Sun that steals away the darkness (which is) the ignorance of the world and the ornament (which is) the lotus feet of Rāmānuja is victorious.

[Ll. 3-7.] Hail! while the glorious Mahā-maṇḍalēśvara, king Rudra was ruling the kingdom, his courtier, Satramu Bollama-rāju's brother Dēvakī-putra-dāsu,

[Ll. 7-9.] Hail! in the prosperous Śaka year 1190 the (cyclic) year Vibhava, (in the month of) Jyēṣṭha, on the 10th day of the bright half, on a Tuesday,

[Ll. 9-13.] established, in the middle of the village of Būruḡaḍḍa, Cenna-Gōpīnātha with both the consorts, for the welfare of all men, and, for the personal and public enjoyment (of the God), gave the (following) *vritti*:

[Ll. 13-15.] 10 *maṟturus*, in the months of *Kārtika* and *Vaiśākha* given under Kūcinēni canal, west of Prōla-samudram.

¹ Gōpīnāthaniki is the modern form.

² Samudramunnu.

³ Gōpīnāthaniki is the modern form.

[Ll. 16-24.] The glorious and great courtier **Satramu Bollama-rāju** constructed in the name of his mother **Māci-vuram**, in front of **Marṇḍrāju-ceṟuvu**, and gave (it) to Cenna-Gōpinātha, (to last) as long as the Moon and the Sun, for merit to the king **Rudra** : the fields that were previously given to Gods and Brahmins belong to them only ; the wet land of that village (is) **Marṇḍrāju** tank, and **Anuga-samudramu** (tank).

[Ll. 24-36.] The boundaries of that village (are): in the East Cilukūri *teruvu*, and Anuḡa-samudramu *nīru-mumpuḍu*; in the south Naṁde-dona, Gārili-baṁḡa, and Pucca-kāyala-baṁḡa; in the west the limit (is) the Lomtalim canal coming to Paḍidi-āna; the Aluḡu canal coming to Maṁḡrāju tank (is the) limit; Kēdāramu....the western branch (is) the limit, the big stone in the middle of Bētavrōli-Mācavuramu (is) the limit; beyond (that) the *garusu* of ..na-korṁḡa; the limit between Māca-vuramu and Cilukūru is Peddavana; the *teruvu* coming to Bētavrōli-Cilukūru (is) the limit to the big stone.

[Ll. 37-40.] Rūdra-dēni, son of Gomkanna-dēva, gave wet land to the glorious Gōpīnātha, in Maṁguṭa Beḍama, (with two crops) during (the months of) Kārtika and Vaiśākha (to the extent of) a *maṭṭuru* (yielding) one *puṭṭi* (and) of middle *rēgaḍu*.

[Ll. 40-41.] We gave (this) away as *sarva-mānya*.

19. BURUGUGAḌḌA INSCRIPTION OF ANNAMA-NĀYA.

- [illegible]

21. dra-nāya-gāru tama . . .
22. ṇyamugānu yicciri maṅgaḷa mahā śrī
23. śrī śrī śrī i kṣētramu drō-
24. . vāru Brahma-[ha]*ty-ādi-pātaḱa[mul=a]*mdu-
25. vāru[ī]*śrī Mahādēvāya namaḥ¹ ||

TRANSLATION.

[Ll. I-II.] Hail! while **Annama-nāya** endowed with all titles, prosperous, lord of the town of **Desasa-gōtra** (?) and son of **Cilukūri Ana-Bhīma-nāya** was ruling the earth . . . **Būruḡaḍḍa** . . . in the year **Saka** . . . cyclic year **Pimḡaḷa** in (the month of) **Jyēṣṭha**, in the bright half, on **Paurṇima**, Thursday, in **Būruḡaḍḍa** village (for the merit of?) his father and of his sect . . . establishment of . . . **Rāmēśvara** . . .

[Ll. 12-15.] During the establishment, for the merit of **Cilukūri-Ana[ma]*** . . . father.

[Ll. 16-19.] [There is a gap here, and the inscription is much damaged.]

[L. 23.] . . . Good fortune and great prosperity.

[Ll. 23-25.] Those who . . . this field fall into the sin of killing Brahmins.

[L. 25.] Obeisance to Mahādēva.

20. BURUGUGADḌA INSCRIPTION OF CINTĀMAṆI-DĒVAYA.

1. Śrī Cenna-Gōpīnātha[niki]* **Cimṭā-**
2. **maṇi-dēvayaṁ-gāru Rājā-**
3. **naṁpāṭi** pedda-ceṇuvu venaka [da]-*
4. kṣīṇapurṇ gomu vritti nīrunēla |
5. Kārtiya Vaiśākhāraṁ jāllu akhaṁḍa-
6. dīpānaku aḍḍa ā-caṁdra-sthāyi-
7. ga īciri || Liṁg(g)agiri ceṇ[v]u kiṁd(d)a maṇu-
8. tu ||

[Below this is another inscription, No. 21 of this collection.]

TRANSLATION.

[Ll. 1-7.] For Cenna Gōpīnātha, **Cimṭāmaṇi-dēvaya**, gave so as to last as long as the Moon, *vritti* of wet land, behind the big tank of **Rājānaṁpāḍu**; (and) for the permanent light (to God was given) *aḍḍa* sown in the months of *Kārtika* and *Vaiśākha*.

[L. 7.] Below the tank of **Liṁg(g)agiri**, (one) *maṇutu*.

[Now follows another inscription which is No. 21.]

¹ The letter na looks very much like va.

21. BURUGUGADDA INSCRIPTION OF AMMAJIYYA GAṆAPAD-DĒVA.

1. Svasti[ī] Samasta-prasasti-sahi-
2. tul-aina sarv(v)a-lōk-āśraya śrī-Viṣṇuva-
3. rd(d)hana cakravart(t)ul-aina **Aṁmajīyya Gaṇa-**
4. **pad-dēvuṁḍu Būrhugaḍḍa** śrī-Gōpināthēśva-
5. . . ddaḍaṁ-kumṭa rācavārikim jendi aṁ-
6. ta vaṭṭa ā sēnu ¹ Amudupaḍi Cātupaḍi
7. aṁga-raṁga-bhōgālaku sarv(v)a-mānyamugā-
8. nu ā-caṁdra-stāigā dhāravōsi cellan=i-
9. stimi[ī]* Maṁgāḷa mahā śrī śrī śrī [ī]*

TRANSLATION.

[Ll. 1-9.] Hail ! **Aṁmajīyya Gaṇapad-dēva**, endowed with all titles, the asylum of all the worlds, the emperor Viṣṇuvardhana, gave away and sanctioned to Śrī-Gōpinātha of **Būrhugaḍḍa**, as *sarva-mānya*, this field to the extent (to which) it belonged to the royalty (i.e. the king), for the personal and public enjoyment, and for . . . *amuda-paḍi* and *cātu-paḍi* (to last) as long as the Moon.

[L. 9.] Good fortune and great prosperity.

22. GAṆAPAVARAM INSCRIPTION.

I SIDE.

1. . . . paścim-ābdhēḥ kaś=ci . . .
2. . . . prati-nṛpa . . .
3. . . . sarv(v)asva-garv(v)aḥ || [1]* Tathai . . .
4. . . . kṣmāṇa . . .
5. . . . vat | **Rudra-dēv-ānu** . . .
6. . . . n= **Mahādēva-nṛp-ātmajaḥ** . . . || [2]*
7. . . . [Ya]*sya s[ph]*īta-jaya-prayāṇa-[pa]-*
8. [ṭa]*ha-(d)dhvānē digamṭaṁ gatē śatī[ṇām]*=
9. [mukha]*rāṇi saudha-bhavana² . . . *
10. . . . tṛ pratiṣṭhvānataḥ³ | saṁgrā[m-ā]-*
11. [ṇga]*ṇa-paṁḍitō **Gaṇapati-kṣmā[pa]-***
12. [s=sa]*māgacchati kṣipraṁ yāta
13. [ma]*h-āṭavīm=iti tadā tēṣām=a[vō]-*
14. [ca]*nn=iva || [3]* Yasy=ānukūla-pa[va]*-
15. nēna vidhūyamānās=tuṁ[ga]-*
16. dhvaj-āgra-nihitā[h]* pṛtanā-patā-

¹ The letter sē was evidently omitted at first and was added below later on.

² bhavanāny=

IO

³ prati-dhvānataḥ.

17. kâḥ | kṣipraṁ palāyana-parā
18. [bha]*vat=ēti dūrān=nānā-ripu-kṣi-
19. tipatīn=iva tarj(j)ayaṁti || [4]* Saṁgrā-
20. mē saṁkul-āśva-pracura¹-khara-khu-
21. ra-śrēṇi-dīrṇ(n)a-kṣam-ōdyad-dhūli-d(d)hū-
22. ta-prakāṁḍa-prasamita-mihira-
23. dyōta-puṁjē yadīyaiḥ | śastrais=chi-
24. nn-ōdyad-ugra-prati-nṛpati-śi-
25. rāṁsy=ākalayya payātō ² Rā-
26. hu-vyūha-bhramēṇa dyumaṇi-
27. r=iti janā vismitās=tark(k)ayaṁti || [5]*

II SIDE.

[The beginning is lost.]

28.[pra] yutō d . ḍ
29. Yō=sau sarv(v)ē³-nṛpāla-hēma [-vilasat-]*
30. [kōṭi]*ra-kōṭi-sphuṭad⁴-ratn-ōdbhā[sura]*-
31. [hēma]*-pīṭha-mahita-śrī-pāda-padm[a-dva]*-
32. yāt | śūrais=samṇuta⁵-śaury(y)a-bhū[ṣaṇa]*-
33. bhṛtō Hērmāḍi-dēvāt=sudhī[ś]*=śrīma[d-Bā-]*
34. la-Sarasvat=īti viditaṁ nām-ōttamaṁ [la-]*
35. bdhavān || [6]* Yaṁ Jagaddēva-bhūpālō la-
36. bdhvā Hērmāḍi-bhūpatēḥ | sēnāpa-
37. tim=amātyaṁ ca cakrē vikrama-dhīyu-
38. taṁ || [7]* Yaś=c=āri-vīrān=avajitya nityaṁ dhanai-
39. [s]*=ta[d]*ī[y]*air=nija-bhūmi-bhart(t)uḥ | āpū[ra]*-
40. yad=dēsam=apēta-tāpaṁ tōy-āgamē mē-
41. gham=iv=āmbu-varṣaiḥ || [8]* Tat-putrō=bhūd=Dēva-
42. pāla-nāmadhēyō dhiyān ⁶ nidhiḥ | Ja-
43. gaddēva-mahīpāla-pālitaḥ sammata-
44. s=satāṁ || [9]* Yaṁ ⁷ svāmi-bhaktam=ālakṣya Ja-
45. gaddēvād=anantaraṁ | Kākatīśaḥ Prō-
46. la-bhūpas=sādaraṁ pary(y)apālaya-
47. t || [10]*Prājyair=b(b)hōjyaiḥ prāṇinah prīṇayaṁtaṁ

III SIDE.

[The beginning is lost.]

48. ... bba.....
49.duratataḥ kvacid du....
50. [a]*hitaravaḥ | kva cic=chastṛā-śastri-praba[la-bhaṭa]*-

¹ The form of the letter cu is interesting as compared with the letter bhu.
³ sarva-. ⁴ sphurad-. ⁵ sannuta.

⁶ dhiyān.

² prayātō.

⁷ The anusvāra is not clear.

51. [yuddha]*-vyatikaraḥ kva cid=vaṇḍi-vrāta-sphuṭa [-madhura-]*
 52. [pa]*dya-prapaṭhanam || [11]*Kva cid=vīṇā-nāda-[sphu]*ri[ta-]*
 53. [yuva]*tī-gāna-ninadaḥ kva cid=vāda-(d)dhvānō dhara[ṇi-]*
 54. [vibudhā]*nām kṛta-dhiyām[1] kva cin=nānā-ratna[-kraya-]*
 55. [viṣa]*ya-vākyaṁ ca vaṇijām=aśēṣa śrī gu[mphō?]*
 56. [lasati?] satatam yasya nagarē || [12] Sva-praṇ-ādhikṛtā . . .
 57.tēn=āpi yā bhū-nutā yad=dē . . .
 58.vaibhava-yuta-kṣōṇī-surēṇdrair=hutam |
 59. sammakhēṣu maghavā bhuṇ[k]*tē pramōdā
 60. nāti satair=ananta-vibhava-prājyā . rājyā || [13]*
 61. Yac-cittaḥ-sadanē¹ vivēka-śayanē jñāna-pradīpē [da-]
 62. yā-śānti-kṣānti-samatva-saṁyama-mukhais=ci[trais]*=
 63. sa citrē guṇaiḥ | ciṁtā-dūtikayā Sadāśiva-
 64. manāp-āṇiya² tat-prēyasī ramyā bhakti-vadhū-
 65. r=ananya-hṛdayā tēn=ānīsam kṛṇḍati || [14]* Sō=yam sa-
 66. dbhis=sēvyam sakala-kal-ālāpa-mukharitam=akārṣīt |
 67. sasyais=samṛddham=upavana-virājamānam Gaṇapati-[pu-]*
 68. ram || [15]*Yatra sphāra-tarō vibhāti jaladhi-prakhyas=taḍāg-ōtta-
 69. maḥ svacchari svādu ca sārīṇi parigatē³ mūlair=yadīyam
 70. jalam | jītvā⁴ pakva-phal-ōrubhāra-namitaḥ śālivrajaḥ śōbhatē bhū-
 71. yaḥ pātum=iv=ānatikṛta-śirō vaktraiḥ svakīyair=api || [16]*
 72. Śāk-ābdē bāṇa-bhuvana-vibhāvarī-pati-sudhā-kiraṇa-guṇitē
 73. Śrīmukha-saṁvatsarē Magha-Śukl-āṣṭamyām dinakara-dinē Śa-
 74. ka-varṣa 1135 śrīmad-Rudrēśvaraṁ tatra pratyaṣṭhāpa[yad]

IV SIDE.

[The beginning is lost.]

75.h kēvalam=urvvi
 76. . . . yasya || [17]* Sāja
 77.prādād=yā Gaṇ[a]
 78.rt(t)hiṁ | Gaṇapati p
 79.dēva-dvija-gaṇāya
 80.yam dharm(m)a-sētur=(n)nṛpā
 81. . . . pālaniyō bhava- .
 82.tān=bhāvinah pārt(t)hiv-ēr
 83.yō bhūyō yāca . .
 84.candraḥ || [19]* Sva-dattām para-[da]-
 85.vā yō harēta vasumdharaṁ |
 86.ṣṭim varṣa-sahasraṇi viṣṭhāy . .
 87.yatē krimiḥ || [20]* Gām=ēkām . . .

¹ cittas-sadanē.

² matād=āṇiya is better.

³ parigatair=mūlair.

⁴ pītvā. There seems to be an anusvāra after this word.

88.m=ēkāṁ bhūmēr=apy=ēkam=aṅgul ..
 89.ran=narakam=āpnōti yāvadā bhūta .
 90. plavaṁ || [21]* Bhāradvājasya rōdē¹-ssmara
 91. guṇa-kathā-valli-kandasya vidyā
 92. līlā-śāl-ānanasya kṣiti-vita-
 93. ta-yaśā² Nandimitrasya putra³[h]*
 94. Vāṇī prēyō bhuja[m]*gaḥ suca-
 95. rita-niratō yat-pitā Rēci-sa[m]jña]*-
 96. s=tēn=ōktaṁ Nandi-nāmnā jaya-
 97. ti kṛta-dhiyā śāsanam yā-
 98. vad=ark(k)am || [22]*Dēvara kāluga
 99.la vāru Vīra-Mallaya .
 100.mōjṛ vīriki vritti ma |

TRANSLATION.

I SIDE.

[The first two verses are damaged. Probably they contain the genealogy of the Kākatīyas down to Gaṇapati, who is said to be the son of Mahādēva, the brother of Rudra-dēva.]

[V. 3.] When the great noise of the war drums of the victory-expedition of [which] Gaṇapati reached the ends of quarters, the resonant mansions of the enemies appear to tell those enemy-kings at that time in their rising echoes, "king Gaṇapati, expert on the battle-field, is approaching ; away to the great forests in haste".

[V. 4.] The banner cloths at the top of the lofty standards of whose army, shaken by the favourable wind, seem to threaten, from a distance, the several enemy kings (telling them), "quickly take to your heels".

[V. 5.] When the light of the Sun had been completely removed and put down by the dust rising from the earth rent by the rows of the very sharp hooves of the thick cavalry in his (literally, whose) battle, the wonder-struck people doubt whether the Sun has run away, mistaking for a battalion of Rāhus the jumping awful heads of the enemy-kings cut by his (literally, whose) missiles.

II SIDE.

[V. 6.] That wise person who possessed the jewel of valour praised by warriors got the excellent name Bāla-Sarasvati from Hēṁmāḍi-dēva, whose lotus feet are honoured on a golden foot-stool dazzling with the shining gems on the edges of the golden crowns of all kings.

[V. 7.] Getting (him) from king Hēṁmāḍi, king Jagaddēva made him his general and minister,—him who possessed valour and intelligence.

¹ gōtrē.² yaśo.³ pautrah.

[V. 8.] Conquering the enemy warriors, he incessantly filled with the enemy's riches the country of his own king,—(the country), which was free from suffering (draught and etc.), like a raining cloud in the rainy season.

[V. 9.] His son was **Dēvapāla**, (who was) very intelligent, (who was) brought up by king **Jagaddēva**, and (who was) esteemed by good men.

[V. 10.] Finding him to be devoted to his master, king **Prōla**, the chief of the **Kākatī** dynasty, brought him up with care and consideration, after **Jagaddēva**.

[V. 47.] Pleasing persons with ample food.....

III SIDE.

[VV. 11 & 12.] With.....martial shows of mighty warriors fighting with arms in certain places ; with the reading of sweet and clear verses of the panegyrist in certain places ; with the sounds of the music of ladies (resembling the sounds of lutes), in some other places ; with the noise of the debates of learned brahmins in certain other places ; and with the merchants' talks regarding the prices of various gems.....; in whose city shines for ever the assemblage of all kinds of prosperity.

[V. 13.] [This verse, which is much damaged, describes the affluence of the king and the sacrifices he performed on a grand scale, in which Indra enjoyed the oblations.]

[V. 14.] In the mansion of his (lit. whose) mind, with the bed of discrimination, the light of knowledge, and the pictures of wonderful qualities like compassion, quietude, forbearance, equanimity, and self-control, his beloved, the beautiful bride named devotion,—brought to him from the cult of **Sadāśiva** by the accomplice called meditation,—sports with him, for all time with undivided love.

[V. 15.] He created the place called **Gaṇapati-pura**, resorted to by good men, resounding with studies of all arts, rich in crops and beautified by gardens.

[V. 16.] Where shines a large sea-like excellent tank, whose water (was) clear and sweet ; the paddy crops, bent with the big weight of the ripe corn, drank (this water) by their roots, (which were) surrounded by channels and appeared to have bent their heads as if to drink again with their mouths also.

[V. 17.] In **Śaka 1135**, in the (cyclic) year **Śrīmukha**, in the month of **Māgha**, on the eighth day of the bright fortnight, on Sunday, he established there the deity named **Rudrēśvara**.....

IV SIDE.

[Vv. 18–21.] [These verses are very much damaged but vv. 19–21 are only the usual imprecatory verses.]

[V. 22.] This grant stands till the existence of the Sun ;—(the grant that was) written by the learned person, named **Nandi**, whose father was one named

Rēci, (who was) engaged in good acts, (who was) the dear paramour of poesy, who was the grandson of one Nandimitra, born in the Bhāradvāja *gōtra*, whose fame spread world-wide, whose face was the sporting hall for the lady of learning and who was the root of the spreading creeper of good conduct.

[Ll. 98-100.] [These 2 lines in Telugu are not connected with the above and mention some *vritti* for 'these'. A certain Vira-Mallaya is also mentioned.]

23. GŪḌŪR INSCRIPTION OF KĀMASĀNI.

1. ☉ Anupama-Durjjay-ānvaya-su-
2. dh-ābdhin = anēkulu rāja-namdanulu sani-
3. na Boṛam̃ti-Vennaḍ = anu-sambhavuḍ = ayyen = ati-
4. prasiddhuḍai [1]* vinuta-virōdhi-maṇḍalika-
5. Vennaḍu Vennuḍai-vōle vānikini ghanu-
6. ḍagun = Eṛa-bhūpati jagad-vinutunḍ = u[da]*-
7. yim̃ce gīrt(t)itōnu || [1]* Bhāvita-kīrt(t)in = ādhani[ki]*¹
8. Pāṁḍava-madhyama-Bhīmuḍō yanam̃gā [Vi-]*
9. riyāla-Bhīma-nripa-ghasmaruḍai [yu]-*
10. diyim̃ce vānikinu bhū-vinutu(m)ṇḍu
11. ma(m)ṇḍalika-bhūṣaṇuḍ = Eṛa-narēṁdruḍ = u[tta]*-
12. ma-śrī²-vinutunḍu baṁḍhu-jana-sēvyunḍu =
13. dān = udayim̃cen = unnatini³ || [2]* Ataṇḍani Bo-
14. ṭṭu-Bēta-vasudh-ādhipu = jēkoni vāni vairi-
15. n = uddhritamuna⁴ = jāṁpi ya⁵ Koravi-dēśa-
16. muna[m]*du vratiṣṭha sēsi tat-taneyuru-
17. pēru Pōḍagaladāyamu Bi-
18. ṭṭaṛagadyānam̃bun = apratimuḍu vāni
19. moguḍupalliyu paṁḍraḍun = ēlu-
20. n = ippuḍē || [3]* Arud-agun-aṭṭi Eṛra-nripu-
21. [nam̃ ?]*gana = Gāmama-sāni yokga⁶ mē-
22. lgaruḍani Bēta-bhūvibhuni = Gāka-
23. ti-vallabhu = bi(m)nnavāni⁷ = dā = baragam̃ga = jēta =
24. baṭṭi ghanu = Ballava-rāyani yō..
25. nij-ābja-Bhāskara-vibhu-cakravart(t)i =
26. gani Kākati nilpuṭa = gōṭi sēyadē || [4]*
27. Kāraka-kāluḍai paḍase = Gāḍaya-
28. nāyaku = jāṁpi sūraḍ = av = Vēlupu-

¹ ātaniki.

² The form of the letter śrī is noteworthy.

⁴ There seems to be a confusion here between the word uddhṛtam meaning eradication and the word uddhata meaning pride.

³ unnatin.

⁵ ā.

⁶ yokka.

⁷ The passage can also be read jinnavāni, which, however, makes little difference in the meaning.

29. **gorṁḍar** = avva nripu **Vēlupu**¹ - **gorṁḍa** -
 30. na nilpi vānicē mēluga mūḍa -
 31. muppayini mēluga **Nēreḍu** -
 32. **bōṭipāḍunurṁ** mēluga **Bē** -
 33. **kumāviḍlu** mēluga **Remḍeya** -
 34. **rāju-sarṁgaḍlu** || [5]* Sūtra-dhāri ²
 35. **Kommōjana-baraha** || śrī śrī ☉
 36. **Aḍapa-gaṭṭu** dēvaraku = janu || ☉

TRANSLATION.

[V. 1.] (After) a number of princes had passed away, in the ocean of nectar (that was) the incomparable **Durjya** dynasty, **Boraṇṭi-Venna** was born,— (Venna), (who was) famous, and was extolled (even) by the enemy feudatories : from him was born, even as Venna,³ king **Erā**, a great man, praised by the world, and (endowed) with great fame.

[V. 2.] To him, of proved fame, was born **Viriyāla-Bhīma**, the devourer, even as Bhīma, the middle (one) of the Pāṇḍavas ; to him was born in excellence king **Erā**, praised by this earth, the ornament of feudatories, endowed with the best of wealth, and served by his relatives.

[V. 3.] He took up the cause of **Boṭṭu-Bēta**, killed his enemy violently, (and having) established him in the **Koravi** country, that unrivalled (person) is now ruling in the name of that boy (i.e., **Boṭṭu-Bēta**) **Pōḍagaladāyamu**, **Biṭṭaraḡadyānamu** and his **moḡuḍupalli** (together) with twelve (villages ?).

[V. 4.] That rare king **Erā** took in hand the young **Kākati** lord, **Bēta**, the lord of the earth, and, (considering) that he was the resort of the maiden **Kāmama-sāni** saw **Pallava-rāya**, the emperor, who was the lord Sun for his lotuses, and established **Kākati**. Does it not amount to a crore (of great actions) ?

[V. 5.] (This) warrior, a (veritable) Śiva in his activities, killed **Kāḍaya-nāyaka**, established the king of **Vēlupu-gorṁḍa** in **Vēlupu-gorṁḍa** and well obtained from him **Nēreḍubōṭipāḍu**, **Bēkumāviḍlu** and **Remḍayarāju-sarṁgaḍlu**.

[Ll. 35-36.] Architect (sculptor) **Kommōjana-baraha**. Prosperity. **Aḍapagaṭṭu** goes to the God.

24. GŪDŪR INSCRIPTION OF MALLA.

1. ☉ **Viriyāl-ānvaya-nīrajākara-din-ēsaṁ** nirm(m)aḷa-kṣīra-
 2. **sāgara-sarṁkāśa-viśuddha-kīrt(t)i-kanak-ādr̥⁴-[ī]*m̄dr-ō(m)nnataṁ**

¹ There is the vowel sign of i above the letter lu in this word.

² The letter dhā in this word looks like pā.

³ Venna is Lord Kṛṣṇa.

⁴ There is the vowel sign ṛ here instead of the consonantal sign of r.

3. vallas¹-ākṣara-siṣṭ²-ēṣṭa-kavīndra-kīra-sahakā-
4. raṁ³ vairi-gaṁdhēbha-kēsarim=ikgaṁ⁴ vibhu-sūran-u(m)nnata-gu-
5. ṇ-ādhāra[m]* dharā-cakradoḷu || [1]* Kaṁda || Ātana
6. taneyam vineya-vinūtaṁ bhuvana-prasiddha-kīrt(t)i-latā-vikhyā-
7. taṁ sajjana-janatā-prītaṁ Bētaṇan=udāra-sura-bhū-
8. jāta[m]* || [2]* Avana manō-nayana-priye⁵ bhuvana-jana-
9. stuta-caritre sad-guṇa-gaṇa-saṁbhava-janma-bhūmi sajjana-
10. na-yuvatī-ratna mēnē Bejjamāmbike negaḍaḍu || [3]*
11. Āramaṇi-nidhānaṁ gaṁ vāra-vadhū-nidhigam=akhiḷa-
12. sadguṇa-nīleyaṁ vīr-āri-darp(p)a-daḷanaṁ vīr=āgraṇi
13. yenisi Mallan=udbhavamāda || [4]* Vṛtta || Ide Hēmā-
14. dr-īmdram=atyū(m)nnatiya⁶-mahimeyīmd=embenam
15. tōrkge⁷-vettim̄t=ide kalp-ōrb(b)ī-ruhaṁ⁸ vistrīta-vitarāṇa-sā-
16. mār̄t(t)hyadiṁd=embenam̄tān=ide dugdh-āmbhōdhi-gaṁbhīrate(y)=
ati-
17. sayadiṁd=ēmbina(m)m=ikgu⁹ kaṅgoppidapaṁ bhāsvat-su-
18. dhā-surīndara-vīśada-yaśaṁ Mallan=i dhātrig=ēlla || [5] Sāśvata-¹⁰
19. puṇya - puṁjan = akhiḷ - ārt(t)hi - surāvani - jātan = u(m)nnat-ānaśvara-
kīrt(t)i-
20. sad-guṇa-gaṇ¹¹-ābharaṇaṁ ghana-bāhu-vikramaṁ viśva-dhā-
21. rā-taḷaṁ pogale māḍisidaṁ Gumuḍūro!¹²-ēyda Ma-
22. llēśvaramaṁ taṭāka-ghana-vāpigaḷaṁ vibhu-Mallan-ūrj(j)i-
23. ta[m]* || [6]* Vasudhā-taḷadoḷu pasarisijasavasa-daḷam-e-
24. seye kaṭakamuṁ¹³=n(n)īṇivaṁ māḍisida-Śiv-āla-
25. yam=anupamam=esedudu Gumuḍūro-
26. ḷ=adhika-puṇyā-gaṇya[m]* || [7]* Dharēyūṁ sur-ādri-
27. yuṁ sāgaramuṁ caṁdr-ār̄k(g)arum Mahēśvararuṁ
28. dik-gari-cayamuṁ=uḷḷinaṁ¹⁴ sukham=iru Malla
29. kav-īmdra-brīmdamaṁ¹⁵ poreyutta || [8]* Ślōka ©©
30. Sva-dattaṁ para-dattaṁ vā yō harēti vasundharāṁ [i]*
31. saṣṭir¹⁶=varṣa-sahasrāṇi viṣṭhāyāṁ jāyatē
32. kṛmi[h]*¹⁷ || [9]* Vanē vana-tarō vahni[h]*dahan mūlā-

¹ There is a superfluous anusvāra on top of the letter va in this word.

³ The anusvāra is before the letter ra instead of being after it.

² śiṣṭa.

⁴ ikkaṁ.

⁵ priye. The letter pri is written in a very curious way. The sculptor evidently wrote the consonant pa at first and after adding the vowel sign of r̄ he seems to have tried to add by over-writing a further vowel sign—that of i.

⁶ The vowel sign of a seems to have been placed on the anusvāra in this word, almost making it look like the letter ra.

⁷ embenam-tōrke.

⁸ kalp-ōrvī-ruhaṁ.

⁹ ikku.

¹⁰ śāśvata.

of ā.

¹² The letter ro almost looks like ra.

¹³ There seems to be a superfluous anusvāra after the letter ka in this word.

¹⁴ The letter nam was evidently forgotten at first and inserted later on immediately above the place where it should have been, after indicating the insertion by a short vertical stroke.

¹⁵ brīmdamaṁ.

¹⁶ saṣṭir=.

¹⁷ krimiḥ.

33. ni rakṣati | kulam sa(ha)-mūlam dahati dēvasvam
 34. hrāti pātaḥ || [10]* Dēvasvam Brāhmaṇasvam ca yō lō-
 35. bhēn=ōpabhumjati | s(v)a pāp-ātmā parē lōkē gridhr-ōcchiṣṭe-
 36. na jivati || [11]* Dēva-dravyam til-ārddh-ārddham arddham bhakṣanti
 yē
 37. naraḥ¹ | naṣṭa-gōtrāṇi nāmāni paścāt=pa[ta]*ti Rauravam || [12]* Dēva-
 38. dravya-vināṣe ca brahmasva[m]* Rauravēna ca | kulāya kulatām
 39. yānti Brāhmaṇ-ātikramēṇa ca || [13]* Nama(h) ś=Śivāyaḥ ||

TRANSLATION.

[Verse 1.] The Lord of day for the lotus group of the Viriyāla dynasty; (one whose) pure fame is equal to the pure milky ocean; (one, who was) of the eminence of the golden mountain; the friend of the parrots (namely), the praisers (*Vandī*), the learned, the upright, the poets, and those whom he liked; the lion to the elephants (that were) the enemies; the support of great qualities;—such a valorous man, flourished in the wheel of this earth.

[V. 2.] His son was **Bētana**, meek with modesty, famous (through) the creeper of fame, well-known in the world, beloved of all good men, and the generous *kalpa* tree born on earth.

[V. 3.] The beloved of the eye of his mind, was famous as **Bejjamāmbā**, of character praised by men of the (whole) world, the land of birth for the rise of groups of good qualities, and a jewel among good young women.

[V. 4.] The best of the valorous men, famous as **Malla** was born; (he was) a treasure to that beautiful young woman (**Bejjamāmbā**), a treasure to courtezans, the repository of all good qualities, the destroyer of the pride of valorous enemies, the best among warriors.

[V. 5.] This (i.e. **Malla**) is the *Hēmādrī* on earth, on account of the fame of the great height.....; this is the *kalpa* tree born on earth, on account of the well-known capacity for gifts; the milky ocean is this, on account of the superiority of its depth; (thus) **Malla**, (with) fame shining, clear, and beautiful like nectar, was a joy to the whole world (literally, satisfactory to the eyes of the entire world).

[V. 6.] The excellent and great **Malla**, the permanent repository of merit, the *kalpa* (tree) for the needy, (one endowed with) undying and great fame, (having) ornaments (called) good qualities, (one who was) valorous by his great arms, constructed—praised by the whole world—in **Gumuḍūr**, a (temple) called Mallēśvara and a tank, and (also) dug a great well.

[V. 7.] The Śiva temple, constructed by one who shone with surpassing fame in this world, who was always in front of his army, and who (was endowed) with great merit, shone without comparison in **Gumuḍūr**.

¹ naraḥ.

[V. 8.] May you be happy **Malla**, protecting the group of great poets, (lasting) as long as the earth, the mountain of Gods (*Mēru*), the ocean, the moon, the sun, Mahēśvara and the group of elephants at (the eight) directions.

[The rest are the usual imprecatory verses.]

[L. 39.] Obeisance unto Śiva.

25. KULPAK INSCRIPTION.

I SIDE.

1. Śrī[*i*]* Śivam=astu || Avyād=Varā-
2. has=tvām yasya daṁṣṭr-āgrē ja-
3. yati kṣamā | bōdh-āpēkṣ-āli-
4. bṛmd-āgra-śyāma-śubhr-ābja-
5. kōrakam || [*i*] Avyāj-ōddāma-
6. bhūmā sa bhavatu bhavatām
7. bhūtayē daṁtīvakraḥ Pārv(va)-
8. tyāḥ prēma-pātram praṇata-ja-
9. na-manas-tōṣa-pōṣa-pradāyī | sa-
10. rv(v)ēṣām=arṇ(ṇ)avānām jalam-ala-
11. ghu-galad-dāna-pādhaḥ ¹ pravāhai-
12. r=udvēlam s=āvalēpaḥ kalaya-
13. ti vihrtau yasya hastō viha-
14. staḥ || [*2*]*Cāmdrī-kalā dīṣatu vas=s-
15. kalām vibhūtim sām̐dr-ām̐-
16. t-augha-parivāhibhir=am̐śu-jālaiḥ
17. | (*i*) ujjīvayaṁty=avirataḥ bhuvana-
18. m̐ samastaḥ bhānōḥ karaiḥ prati-
19. dinaḥ parivard(d)hyamānā || [*3*]*Āmnāy-ō-
20. dāra-dhāmnas=sarasi-ruha-dṛśas=ta-
21. sthuṣō nāba²-padmē dhātus=trātuḥ pra-
22. jānām=ajaniṣata bhujā bhū-bhu-
23. jō **Durjjay**-ākhyāḥ | var̐śē tēṣā-
24. m=abhūva(m̐)nn=atulita-vibhavāḥ
25. **Kākatīyyā** narēmdrāḥ kurv(v)āṇāḥ
26. kṣōṇi-rakṣām̐ nija-bhuja-pari-
27. ghair=j(j)āgarūk-ānubhāvāḥ || [*4*]*Tad-gō-
28. trē=jani janma-dhāma-mahasaś=śau-
29. ry(y)asya viśrānti-bhū(h) kāru-
30. ṇyasya gṛham̐ su-vēśma yaśasō
31. gambhīratāyāḥ ³ padaḥ | audā-

¹ pāthaḥ.

² nābhi=. The mistake arose through the proximity of the consonantal sign of n immediately above it belonging to the letter mna in the word dhāmnas of the line above.

³ gambhīratāyāḥ.

32. ry(y)asya nikētanam guṇa-maṇi-śrē-
 33. ṇyaḥ khanir=m(m)amdiram Lakṣmyās=sacc(h)a-
 34. ritasya kēli-sadanam sa P(p)rōla-
 35. rāj-āhvayaḥ || [5]*Tasmāj=jātō

II SIDE.

36. . . khyām || Mahā[dēva-kṣō]*-
 37. nīpatir=atula-dōrddamḍa-vi-
 38. bhavō yaviyām(s)=tasy=āsī-
 39. t=pari-mṛdita-vairi-dvipa-madaḥ[1]
 40. Mahādēvam dēvam ya-
 41. m=anudita-bhālākṣi-ma-
 42. hasam bhujaṅga-vyāsaṅg-ō-
 43. jhjhita-tanum=amanyanta
 44. manujāḥ || [6]* Tat-putrō
 45. Gaṇapati-dēva-nāma-dhēya-
 46. s=samjajñē jalanidhi-mēkhalām
 47. bhuvam yaḥ | dō-stambhē
 48. maṇi-valayī-cakāra śailai-
 49. r=d(d)ignāgaiḥ phaṇi-patinā katham
 50. cid=ūḍhām || [7]* Jātā tasya payō-
 51. nīdhēr=iva ramā śrī-Rudra-dēvi¹
 52. sūtā bhāsvadbhir=nṛpa-mauli-
 53. ratna-nivahair=n(n)īrājīt-āṁghri-
 54. dvayā | tyāgēna t(t)ridiva-dru-
 55. mān=daśa-diśaḥ kīrtiyā dhanā-
 56. nām patim lakṣmyā kim ca
 57. bhujā-balēna vijayam
 58. nyakgurv(v)atī² vart(t)atē || [8]* Bhāgyai-
 59. r=(v)viśvasya tasyāḥ patir=abhava-
 60. d=athō Vīrabhadra-ābhidhānas=sau-
 61. mṁdary(y)ēṇ=ērmdum=ahnām
 62. patim=api mahasā
 63. maṁdabhāsau vitanvan | ya-
 64. d-vaidagdhyam vidagdhā yad=uru-
 65. vitaraṇam yācak-au-
 66. ghā yad-ājñām rājānō ya-
 67. t-pratāpam vimata-nṛpata-
 68. yō jānatē jñāta-bhāvāḥ || [9]*Jyē-
 69. ṣṭhas=Cālukya-varṁś-ārṇava [10]*

¹ dēvi.² nyakkurvati.

III SIDE.

70. ra vāghair=y(y)at=tēja-sphūrt(t)i- .
 71. rair=ari-nṛpati-tamas-saṁcayai-
 72. r=āśu yātaṁ || [11]* **Lakkāmbā-**
 73. yāṁ sutō jāta[ś]*=śrī-Mahā-
 74. **dēva-rājataḥ** | nāmn=**Ērṇdu-sē-**
 75. **kharō** rājā-kumāraś=Śivayō-
 76. r=iva || [12]* **Irṇduśekhara**-narēṇdra-
 77. naṁdanē naṁdati svayam=a-
 78. śēṣa-naṁdanē | jagmuṣāṁ vita-
 79. raṇaṁ raṇaṁ muhu[s]*=sva-
 80. sthat=aiva viduṣāṁ dviṣāṁ=a-
 81. pi || (i) [13] **Leṁkas**=tasy=ākalamkaḥ prati-nṛ-
 82. pati-sarōjāta-rājan-mṛgāṁkō ni-
 83. śśaṁkaś=śastra-tējā sphurati raṇa-śi-
 84. rasy=uddhat-ārāti-ghōrē | ya-
 85. sy=āsy=utkr̥tta-matta-dvipa-vipu-
 86. la-śirō-vrāta-niry(y)āta-muktā-
 87. bījair=j(j)ātās=sukīrt(t)i-vratati-vita-
 88. tayah prōllasaṁti tri-lōkyāṁ || [14]*
 89. **Bhuvi Māci-nāyak-ākhyō**
 90. viditō janakō janany=api ca
 91. sāksāt | guṇa-vijita-Mahā-
 92. lakṣmīś=śīlavatī bhavati **Mādacī**
 93. yasya || [15]* **Vīr-Ērṇduśekhara**-pad-ā-
 94. m̐buja-sēvakēna śrī-Pōti-nāya-
 95. ka iti prathitēna tēna | yā varṇśa-
 96. vard(d)hana-samāhvaya¹-viśrutā
 97. sā kulyā kṛt=ātra rucirā **Koli-**
 98. **pāka**-pury(y)āṁ || [16]* **Asyāṁ Kākati-**
 99. saṁtati-kṣiti-bhṛtām bhṛtyās=ci-
 100. rāy=ēśvarā dhīrās=sūnṛta-vā-
 101. **dinās**²=tri-bhu[va]*na-khyātē kavīnā[m̐ priyāḥ |]*

IV SIDE.

102. [Sōmanā]*tha sa h̐ pād-āraviṁ-
 103. da-dvayā yētair=apy=akhlair=asāv=a-
 104. numatō saṁhatya s-āmātyakaḥ || [17]*
 105. Śrī-Sōmanātha-niyat-ārccana-vṛtti-
 106. hētōr=**Vīr-Ērṇduśekhara**-narādhipa-śekhā-

¹ Evidently the consonant sign for va in the letter hva of this word was forgotten and inserted later on.
² vādinah.

107. rēṇa | **Cālukya-varṁśa**-maṇinā pra-
 108. tipāditā sā trimśan-nivart(t)ana-sa-
 109. mudvahana-praviṇā || [18]* Tatrō=grahī-
 110. ḍi¹ śrī-Sōmanāthāya ca nivart(t)a-
 111. naṁ | prādād=Gaur(y)ē ca tasy-ārd(d)ha-
 112. ṁ Maṭhya-Vighnēśvarāya ca | [19]* Pādaṁ
 113. jyōtir-v(v)idē **Vādam-Annipedy**-āhva-
 114. yāya ca | **Kōḍūr-Appana**-nāmnē
 115. ca viprāy=ārd(d)ha-nivart(t)anaṁ || [20]* **Ana-**
 116. **ṁta-nāyak**-ākhyāya **Lāṭāya**
 117. ca nivart(t)anaṁ | tasy=ārd(d)ham=**Acyu-**
 118. t-ākhyāya nāyakāya ca śā-
 119. sanam || [21]* Satē prōktavatē ca śrī-**Rāmā-**
 120. **ry(y)āya** tri-pādaka[ṁ]* [1] tatra bhōga-krama-
 121. ṁ c=aivaṁ dēvasy=āciklapat=svayam || [22]*
 122. Saṁdhyā-trayē=dhikāya dvē nivēdyā-
 123. ya nivart(t)anē | tāmbūl-ārp(p)aṇa-si-
 124. dhyart(t)haṁ pādam=ēkam=anarṁtaraṁ || [23]
 125. Sāyaṁ-prātas=sadā dīpās=catu-
 126. r-uttara-vimśatiḥ | tēṣāṁ māna-mita[ṁ]*
 127. tailaṁ tad-art(t)hāṁ² dvē nivart(t)anē || [24]* Sēvantikā-su-
 128. manasāṁ tri-saṁdhyāṁ ca sahasrakaṁ [1] ni-
 129. ty-ārc(c)ana-vidhānāya bhavativ=iti nivart(t)a-
 130. naṁ || [25]* Nivart(t)anānāṁ tritayaṁ raṁga-
 131. bhōga-puraskṛtē | ēkaṁ nivart(t)anaṁ tasya
 132. nity-ārc(c)aka-janāya ca || [26]* **Pōti-nāyaka-**
 133. **dattā Jagarṁghu**-rakṣa-narāya
 134. ca | pādaṁ c=ēti punas=sarv(v)am=avaśi-
 135. ṣṭaṁ tad-arṁtikē || [27]* Sarv(v)-āṁga-bhōg-ārt(t)ham=a-
 136. dāt=Sōmanāthasya bhaktitaḥ [1] **Pra-**
 137. **mādy-abdē Pauṣa-kṛṣṇa-saptamyām**=ark(g)a-
 138. **saṁkramē** || [28]* Phalair=m(m)itaṁ catuṣ-ṣa-
 139. ṣṭyā kāmasya-pātraṁ ca **Pōtanah** | aṣṭā-da-
 140. śa phalair=y(y)uktaṁ tad-ādhāraṁ ca
 141. dattavān || [29]*

TRANSLATION.

I SIDE.

[L. 1.] Prosperity! May there be Peace!

[Verse 1.] May God of the Boar (incarnation) protect you,—the form of Earth, at the tip of whose tusk, is like a dark horde of bees, at the tip of a white lotus bud expecting its opening.

¹ grahīd.

² artham.

[V. 2.] May that elephant-faced God Gaṇeśa, of true and surpassing magnificence, the object of the affection of Pārvatī (his mother), and the promoter of the joy of the minds of obeisant men, whose adroit hand plies with pride in his (water) sport in the waters of all the oceans made to overflow by the floods of his profusely streaming ichor-water, be for your prosperity.

[V. 3.] May that Lunar digit, which incessantly enlivens the whole world with its rays flowing with thick streams of *amṛta*, and (which is) fed every day by the rays of the Sun, extend to you all prosperity.

[V. 4.] From Brahmā, the saviour of people, (endowed) with the sublime lustre of the Vēdas (residing in him), with lotus eyes, and with (his) residence in the navel-lotus (of Viṣṇu), were born the arm-born kings of the name of **Durjjaya** : and in their dynasty were born kings of unequalled greatness named **Kākatīyyas**, in whom dignity was patent, and who were protecting the world with their club-like arms.

[V. 5.] In that family was born that person named king **Prōla** who was the birth place of greatness, the rest-house of valour, the abode of compassion, a good living place for fame, the home of profound (dignity), the house of generosity, the mine of heaps of gems of quality, the residence of affluence, and the play-house of good conduct.

II SIDE.

[The opening verse which begins at the end of the first side is lost. It probably mentions that **Prōla** had a son called **Rudra** and describes him ; for the beginning runs "From him was born".]

[V. 6.] There was an younger brother of that **Rudra**, king **Mahādēva** (by name), of immeasurable strength of arms, one who puts down the pride of the elephants of (his) enemies, whom people took for God Śiva bereft of the blaze of the forehead-eye and (endowed) with a body uninfested by snakes (evil persons).

[V. 7.] There was born his son named **Gaṇapati-dēva**, who had in his firm hand the ocean-girdled world like a jewel bracelet,—the world which is borne with great exertion by mountains, quarter-elephants, and the king of serpents.

[V. 8.] From him was born, even as Goddess **Lakṣmī** from the milky ocean, a daughter, **Rudra-dēvī**, whose feet shone with the brilliance of the crowds of crest-jewels of kings : (she) rules now, humiliating the celestial trees by her munificence, the ten quarters by her fame, **Kubēra**, the lord of wealth by her own wealth, and **Arjuna** by the strength of her arms.

[V. 9.] By the fortune of the whole Universe, she then got a consort, by name **Virabhadra**, who made the Moon and the Sun dull by his beauty and brilliance respectively ; whose proficiency (in learning), the understanding savants know ; whose great munificence the concourse of understanding supplicants know ;

whose command, the understanding kings know; and whose prowess, the understanding enemy-kings know.

[V. 10.] The eldest . . . of the ocean of **Cālukya** dynasty . . .

III SIDE.

[V. 11.] [This and the preceding verse are damaged and it is difficult to find the sequence of the ideas. Perhaps they indicate that there was a certain **Mahādēva**, elder brother of **Virabhadra**, because the succeeding verse narrates something about **Mahādēva's** son.]

[V. 12.] From **Mahādēva** and his wife **Lakkāmbā** was born, even as from **Śiva** and **Pārvatī**, a son, named **Induśekhara**.

[V. 13.] When Prince **Induśekhara**, who gave happiness to all, was in power, both the learned people and the enemies who sought (respectively) his munificence and battle, obtained (respectively) happiness and life in heaven.

[V. 14.] There was a spotless and fearless servant of his, a shining Moon to the lotuses of his enemies, the lustre of whose sword flashed in battle in (the very) front very terrible with the fierce enemies, and the growths of the creepers of whose good fame—grown from the seeds of the pearls scattering from the broad heads of the rut-elephants cut by his sword—danced in the three worlds.

[V. 15.] Whose father was known in the world as **Māci-nāyaka** and whose mother (was called) **Māḍacī**, which lady of excellent character verily conquered goddess **Mahālakṣmī** by her qualities.

[V. 16.] In this place called **Kolipāka** was constructed a beautiful canal well-known by the name **Vamśavardhana**, by **Pōti-nāyaka**, the well-known servant of the lotus feet of the valorous **Induśekhara**.

[V. 17.] In that place of **Kolipāka** (flourished) the servants of the kings of the **Kākati** dynasty,—the servants who were themselves chiefs for a long time (who were) brave, truth-speaking, celebrated in the three worlds and beloved of the poets . . .

IV SIDE.

[Possibly not much is lost between these two sides.]

[V. 17. Contd.] . . . (who worshipped) the lotus feet (of God **Sōmanātha** of that place); by all these (people who had) met together, this (king **Induśekhara**?) along with his minister was permitted (to make the following grant).

[V. 18.] For the maintenance of the regular worship of God **Sōmanātha**, that (settlement) which could bear the gift of 30 *nivartanas*, was made over by the valorous king **Induśekhara**, the jewel of the **Cālukya** line.

[V. 19.] One *nivartana* of it was taken for **Sōmanātha**; one *nivartana* was given to goddess **Gauri**; half a *nivartana* to **Maṭhya Vighnēśvara**;

[V. 20.] quarter of a *nivartana* to the astrologer named **Vādam-Anni-peddaya**; half a *nivartana* to the brahmin named **Kōḍūr-Appana**;

[V. 21 & 22.] one *nivartana*, to one named **Anarṁta-nāyaka** of **Lāṭa**; and half of it to **Acyuta-nāyaka**; three quarters of a *nivartana* to the good **Rāmārya**;

and he (king Induśekhara) himself arranged the nature of the service, for the God (Sōmanātha.)

[V. 23.] For ample offerings at the three *sandhyas* (of morning, noon and evening), two *nivartanas*; then for betels, one quarter of a *nivartana*;

[V. 24.] in evenings, mornings, and always, for lights, twenty-four *nivartanas*; and 2 *nivartanas* for an adequate measure of oil for those lamps;

[V. 25.] for a thousand Sēvantikā flowers, for the daily worship during the three *sandhyas*, one *nivartana*;

[V. 26.] for the public enjoyment of the God, three *nivartanas*; one *nivartana* for the man who conducts the daily worship;

[V. 27.] one quarter, to the watchman **Jagarṅghu** (?) given by Pōti-nāyaka; all that remained, out of devotion, he again placed at the disposal of God Sōmanātha, for all the different branches of enjoyment (*sarv-āṅga-bhōga*).

[V. 28.] In the (cyclic) year **Pramādi**, in the month of **Pauṣa**, on the seventh day of the dark fortnight on the day of Solar *saṅkramaṇa*,

[V. 29.] **Pōtana** gave a bell-metal vessel with 64 fruits, and another vessel with 18 fruits.

26. MĒḷḷACHERUVU INSCRIPTION.

1. Śvayambhu-nāthāya namaḥ[¹]*
2. Svasti[²]*Śrī[³]* Śaka-varuṣambulu 1233
3. gu [nē]*mṇi Virōdhakrutu saṁvatsara Mā-
4. gha śuddha 1 sō | vārāna svasti śrīman=mahā-ma-
5. mḍal-ēśvara Kākatīyya Pratāparudra-
6. dēva-mahā-rājulu ¹ pṛthivī-rājyamu
7. sēyuc-umḍamgānu Bomi-rāju
8. Erraya-pregāḍa vāri-nāyamkara ² Maṁdu-
9. [Nā]*gi-Raḍi-Bollaya-Raḍḍi-vāri adhikārāna Mē-
10. ḷacerṇu mūlasthānamu śrī-svayambhū-
11. dēvaraku raṅga-bhōgānaku aṁdula
12. Veluma³-vēgurūnu samasta prajānu ā dēvu⁴-
13. ni saṁnidhini dhāralu vōsi iccina kramamu
14. dēva-brāhmaṇa vrittulūnu Kārttikāna
15. nirnala ⁵ Pedda-⁶gaḍyamu padumūmḍu-maṭtu-
16. ruṁ=gāka Rāca-polamu ūri catus-
17. sīmānā rēgaḍū velgaḍū maskānu
18. cāluvāṇina aṁtta vaṭṇakūnu

¹ There seems to be a consonant sign of r below the letter ju in this word.

² The vowel sign of a in the letter yaṁ of this word is not clear.

³ Velama.

⁴ The vowel sign of u in the letter vu of this word is far too elaborate and almost looks like the consonant sign of ra.

⁵ nirnēla.

⁶ The letter pe is written very badly.

19. puṭṭiki cinnamu lekkānu nirnēla¹ Kā-
20. rt(t)ika Vaiśākhālu ḍukki-vaḍḍa vitta va-
21. tṇaku maṭṭuru cinnamu² lekkānu
22. ā-caṇḍr-ār(k)a-sthāigānu dhāra-
23. lu vōstimi takkina prajalūnu dhā-
24. ralu vōsi iccina kramamu kōmaṭi-
25. vāru ēṇṭa māḍa lekkā[nu]* sālevāru
26. ēṇṭa=baḍi-[ā]ru si(m)nnāla lekkānu go-
27. llavāru ēṇṭa baḍi-nālgū si(m)nnāla lekkā-
28. nu imṭta vaṭṭunnu bhūminni sūry(y)a-
29. caṇḍrulūm galaṇṭ(t)a-gālamūnu
30. dhāralu vōsi istimi ī dharm(m)amu
31. prati-pālimcina vāri-pitālu iruvai-
32. yōkka kulamu vārunnu Īśvara-sāru-
33. pyul=avuduru ī dharm(m)amu vighnamu da-
34. laṁcina vāri pitālu narakastul=a-
35. vuduru | Sva-dattāṁ para-dattāṁ vā yō ha-
36. rēti vasuṇḍharāṁ[j]* ṣaṣṭhir=v(v)ar(u)ṣa-sahasrā-
37. ṇi viṣṭāyāṁ jāyatē krimi[h]* ||

TRANSLATION.

[Line 1.] Obeisance to Lord Svayaṁbhū.

[L. 2-13.] Hail! Prosperity! in the Śaka year 1233, the present (cyclic) year Virōdhikṛt, (in the) month of Māgha (in the) bright half, (on) the first day, on Monday: Hail! while the prosperous, Kākatīyya king Pratāparudra, the Mahā-maṇḍalēśvara was ruling the earth, on the authority of Maṇḍu Nāgi-Raḍi-Bollaya-Raḍḍi, the nāyaṁkara of Bomirāju Erraya-pregāḍa, the Velamas and all the people of that place (i.e. Mēḷaceṛvu) poured (gift) water and gave in the presence of that God, for the public enjoyment of *mūlasthānam* God, Svayaṁbhūdēva of Mēḷaceṛvu.

[L. 13.] (The) order (of the gifts) is (as follows):—

[L. 14-23.] The *vrittis* for the brahmins (are), besides the 13 *marturus* of wet-land measured with the *Pedda-gaḍyam*, (a contribution from) the *rāca-pōlamu*, and the black and white soil in the four directions of the village, at the rate of a *cinnamu* for a *puṭṭi* (land yielding one *puṭṭi* of grain?) for all bags of grain sown in furrows (i.e. land sown); and (a further contribution from) wet land during Kārtika and Vaiśākha, at the rate of a *cinnamu* for a *marturu* for all (land) ploughed and sown with bags of grain; this we gave after pouring gift-water (i.e., in the usual ceremonious manner) to last as long as the Moon and the Sun.

¹ nirnēla.

² The vowel sign of u is almost like the consonant sign of ra.

[Ll. 23-30.] The rest of the people poured gift water and gave (in the following) order :—the *kōmaṭis* (traditional trading classes) at the rate of a *māḍa* per year; the weavers, at the rate of 16 *sinna*s per year; the shepherds, 14 *sinna*s per year; all this we gave (after) pouring gift-water (to last) as long as the Earth, the Sun and the Moon.

[Ll. 30-33.] The forefathers of those who protect this *dharma*, (running to) twenty-one generations obtain the *sārūpya* (the same form) of Śiva.

[Ll. 33-35.] The forefathers of those who think of a break to this *dharma* become sinners.

[Ll. 35-37.] [This is the usual imprecatory verse.]

27. NĀGULAPĀḌU INSCRIPTION OF RĒCERLA KĀṬREḌḌI.

1. Svasti[*i*]* Sakala-guṇa-gaṇ-ālaṃkāra para-nāri-dūra Ā-
2. **manikaṃṭi**-pura-var-ādhiśvara vira-Lakṣmi-nij-ēśvara
3. mār(b)ala-Bhīma raṇa-raṅga-Rāma vitarāṇa-Karṇa ¹
4. śaury(y)a-Sauparn(n)a ² śauca-Gāṃgēya pati-hit-Āmjinēya
5. svāmi-drōhara-gaṃḍa Bētana-daṃḍa satya-ratnāka-
6. ra duṣṭa-jana-bhīkara Manuma-kul-Āditya subha-
7. ṭa-saṃstutya nām-ādi samasta-praśasti-sahitaṃ śrī-
8. matu maṃḍalika Rēceṛla Kāṭ-Redḍi Aytāmbikā-
9. naṃdanuṃḍu Śaka-varuṣamulu 1156
10. agu **Jaya-saṃvatsara Vaiśākha śuddha trayō-**
11. **daśi** Guru-vāramuna tama taṃḍri Nāmi-Raḍḍi-
12. kiṃ=dama talli ³ **Aytasānaṃmakūṃ**=damakūṃ=bu-
13. ṇyamugānu śrī Nāmēśvara⁴-dēvarānu śrī Aytē-
14. śvara-dēvarānu śrī Kāṭēśvara-dēvarānu prati-
15. ṣṭha sēsi taṃm=ēlina **calamartti-gaṃḍa Kāketa-Gaṇa-**
16. **pati-dēva**-mahārāju prithivī-rājya[*iṃ*]* sēyaṃgā-
17. nu ī dēvarlaku aṃga-raṃga-bhōgālakuṃ=beṭṭina vritti[*i*]*
[The rest of the inscription is written to the right of this portion.]
18. **Nāgulapāṭa Museṭi-kālu-**
19. va aṃḍu ayudu maṇuturu
20. ā=yūri tūrppuna **Nāma-sa-**
21. **mudram**-anu ceṛvunaṃḍu reṃḍu
22. maṇuturu ā tūrppuna **Vi-**
23. **śvanātha-samudram**-anu ceṛvu-
24. naṃḍu nālgu maṇuturu ve-
25. rasi padunakoṃḍu maṇutu-
26. rūnu ā-caṃdr-ārka(g)amugā-

¹ Karṇa.

² Sauparṇa.

³ The letter ta in this word was evidently forgotten and was added later on immediately below the line.

⁴ The letter ra in this word was evidently forgotten and inserted later on immediately above the line.

27. n=istimi || Yāvaś=caṁdraś=ca sū-
 28. ryyaś=ca yāvas=tiṣṭhati mēdinī [1]*
 29. yāvat=Śiva-kathā lōkē tāvat=kṣētra-
 30. m pratipālyatē || [1]*Ī dharm(m)amu e-
 31. vvarēm=bratipālīmturu vāriki
 32. ananta puṇyamu | Ī dharm(m)ā-
 33. naku evvarē bādha sēyuduru
 34. vāriki anēka brahma kalpālu Nā-
 35. yaka narakamulu | Itṭa-kadā pedda-
 36. la vacanamulu || Sva-dattām para-
 37. dattām vā yō harēta ¹ vasumdhā-
 38. raḥ ² | ṣaṣṭhir=v(v)ar(u)*ṣa- sahasrāṇi vi-
 39. ṣṭāyām jāyatē krimiḥ || [2]* Śatṛ-
 40. ṇ=āpi kṛtō dharm(m)uḥ ³ pālaniyaḥ
 41. prayatnataḥ | śatṛ=ēva bhavēc=chatṛ
 42. [r=ddharmmaś=śatṛūr ⁴=nna kasya cit || [3]*

TRANSLATION.

[Lines 1-7.] [The inscription begins with the usual Rēcerla titles.] ⁵

[Ll. 7-14.]the prosperous governor **Rēcerla Kāṭ-Redḍi**, **Aytām-bikā's** son, in the **Śaka year 1156** (being the cyclic) year **Jaya**, (in the month of) **Vaiśākha**, on the **thirteenth day** of the **bright fortnight**, on **Thursday**, established the Gods **Nāmēśvara**, **Aytēśvara** and **Kāṭēśvara**, for merit to his father, **Nāmi-Raḍḍi**, his mother **Aytasān-amma**, and himself;

[Ll. 14-17.] and while his ruler, the *Calamarttigaṇḍa*, (namely) the **Kāketa king Gaṇapati** was ruling the earth, (he) gave (the following) *vṛitti*, for the personal and public enjoyment of these Gods;

[Ll. 17-27.] 5 *maṭṭurus* under the **Museṭi** canal of **Nāgūlapāḍu**; 2 *maṭṭurus* under the tank, **Nāma-samudram**, east of that town; 4 *maṭṭurus* under the tank, **Viśvanātha-samudram**, east of that; total 11 *maṭṭurus*,—(these) we gave (to last) as long as the Moon and the Sun.

[V. 1.] As long as the Moon and the Sun (last), as long as the Earth stands, and as long as the story of Śiva (lasts), (so long) shall this field be protected.

[Ll. 32-35.] Any one who protects this *dharma* gets endless merit; any one who causes harm to this *dharma* obtains *Nāyaka* hell for many *Brahma-kalpas*.

[Ll. 35-36.] Such are elders' words.

[Vv. 2-3.] [These are the usual imprecatory verses.]

¹ The letter ta was evidently forgotten and added later on immediately below the line.

² *vasumdharaṁ*. The sculptor seems to have written a visarga instead of an anusvāra.

³ *dharmah*.

⁵ Vide No. 17 Annavaram Inscription.

⁴ *śatṛur=*.

28. NĀGULAPĀDU INSCRIPTION OF KĀMI-REDḌI.

1. Śrī[ī]* Svasti[ī]* sakala-guṇa-gaṇ-ālaṃkāra
2. para-nārī-dūra Āmanagarṇṭṭi-pura-
3. var-ādhiśvara vīra-Lakṣmī-nijēśvara parama¹-Mā-
4. hēśvara mār(b)ala-Bhīma² raṇa-raṇga-Rāma
5. vitarāṇa-Karṇ(n)a śaurya-Sauparṇ(n)a pati-hi-
6. t-Āmjanēya śauca-Gāṃgēya satya-ra-
7. tnākara duṣṭa³-jana-bhīkara⁴ Manuma-kul-Ādi-
8. tya subhaṭa-saṃstutya nām-ādi samasta-pra-
9. śasti-sahitūṇḍagu śrīmatu Rēceṇṭa Kā-
10. mi-Redḍi Ayitārṇbikā-naṃdanuṇḍu⁵ || Śaka-varṣamulu 1180
yaḡu
11. Kālayukta saṃvatsara Māgha śuddha vidiyā Śanivāramuna Nā-
12. gulapāṭanu.....
13.ṭi tūrp(p)una Nāma-
14. samudramani ceṇvu reṇḍu pāḍlu sēsi mā pālu ā-caṇḍr-ār(k)amu-gānu
15. istimi || Yāvaś=caṇḍraś=ca sūry(y)aś=ca yāvat=tiṣṭhati mēdinī[ī]*
yāvat=Śiva-
16. kathā lōkē tāvat=kṣētraṇ pratipālyatē || [ī]* Ī dharm(m)amunakun=
evvaru bādha sēyudu-
17. ru vārikiṇ=baṇca-mahā-pātakālum=jēsinatṭi pāpam=avu || Ī dharm-
(m)amu evva-
18. rēṇ bratipālīmturu vāriki anarṇt(t)am=avucunna puṇyam=avu[ī]*
Aṭṭa kadā peddala-va-
19. canamulu || Sva-dattāṇ para-dattāṇ (v)vā yō harēti vasuṇḍ(d)-
harā[m]* | ṣaṣṭir=v(v)arṣa-sahasrā-
20. ṇi viṣṭāyāṇ jāyatē krimiḥ || [2]* Śatṛuṇ=ōpi⁶ kṛ[tō]* dhar(m)maḥ
pālānīyaḥ prayatnataḥ | śatṛ=ēva
21. bhavēś⁷=chatrūṇ dharm(m)a[ś]*=śatrū⁸=n(n)a kasya cit || [3]*
- ⁹1. Svas[t]i śrīmatu Kāketta Gaṇa-
2. pad-dēva-mahārājula-
3. kuṇ=bunṇyamu gānu

¹ The letter ma in this word was evidently forgotten and added later on immediately below the line.

² There is a special stroke like an inverted crescent at the bottom right hand corner of the letter bha to differentiate it from ba. Ordinarily no distinction exists between bha and ba except when the former has the vowel sign of a.

³ The letter du in this word appears like ḍu.

⁴ Vide footnote 2 above.

⁵ Above this line towards the right, are three lines of smaller characters mentioning the purpose of the grant. The text of these lines is given at the end of this inscription.

⁶ āpi.

⁷ bhavēc=.

⁸ śatṛur=.

⁹ Vide footnote 5 above.

TRANSLATION.

[Lines 1-9.] [These are the usual Rēcerla titles.]

.....the glorious Rēcerla Kāmi-Redḍi, son of Ayitāmbikā, in the Śaka year 1180 (being the cyclic) year Kālayukta, (in the month of) Māgha, on the second day of the bright fortnight, on Saturday, in Nāgulapāḍu ..
.....we divided into two parts, the tank called Nāma-samudram, east of.....and gave our part, (to last) as long as the Moon and the Sun.

[V. 1.] [This is the usual imprecatory verse.]

[Ll. 16-18.] Any one who does harm to this *dharma* obtains the sin of having committed the five great sins: any one who protects this *dharma* obtains endless merit.

[L. 19.] Such are elder's words....

[Vv. 2-3.] [These are the usual imprecatory verses.]

[The three lines by the side of the inscription.]

[Ll. 1-3.] Hail, for the merit of the glorious king Kāketta Gaṇapad-dēva.

29. NĀGULAPĀḌU INSCRIPTION OF GAṆAPI-REḌḌI AND MARLEḌḌI.

1. Raktākṣi saṁvatsara Jēṣṭha śuddha
2. pāḍyamu¹ Guru-vārāna Gaṇapi-Ra-
3. ḍḍinni Marleḍḍi² tama taṁḍri Kāmi-Re-
4. ḍḍiki tama talli Kāma-sānikim = damakum =
5. buṇyamugānu Museṭi-kālvānu
6. nīru-nēla padi-maṇuturu Nāma-
7. samudramu tūrp(p)u-gommuna ve-
8. livolamu āṇu maṭṭunnu ā-
9. caṇḍr-ār(k)amugānu aṁg(g)a-raṁ-
10. g(g)a-b[h]*ōgālaku istimi |

[This inscription is written adjacent to the Nāgulapāḍu inscription of Kāmi-Redḍi, No. 28 above.]

TRANSLATION.

[Lines 1-10.] In the (cyclic) year Raktākṣi, (in the month of) Jēṣṭha, on the first day of the bright fortnight, on Thursday, Gaṇapi-Raḍḍi, and Marleḍḍi, gave for merit to their father Kāmi-Redḍi their mother Kāma-sāni, and themselves, 10 *maṇṭurus* of wet land under Museṭi canal and 6 *maṭṭus* of dry land under the eastern branch of Nāma-samudram, (to last) as long as the Moon and the Sun, for the personal and public enjoyment (of the God).

¹ pāḍyami.

² Most probably the name is Mal-Redḍi, a common name among people of this community. It looks as though the sculptor reversed the order of the consonants in the conjunct-consonant *lre* and wrote *rlē* instead.

30. NĀGULAPĀḌU INSCRIPTION OF ŚAKA 1225.

1. Svasti[¹] *śrīman-m 'ah(m)ā-maṇḍalēsv-
 2. ra Kāketiyya Pratāparudra-
 3. dēva mahārājulu pri-
 4. thivīrājyamu sēyucu-
 5. mḍaṁgānu Śaka-varṣāl 12-
 6. 25 agu Śōbhakṛt(t)u saṁva-
 7. tsara Vaiśākha śuddha paṁcā-
 8. dasi Budha-vāramuna Nā-
 9. gulapāṭi mūlasthānam
 10. śrī-Malnātha-dēvunki ā yū-
 11. ri padunenmidi samayāla ²
 12. samasta prajānu raṁga-b[h]*ō-
 13. gānakai taṁm=ēlina Kāketi-
 14. yya Pratāparudra-dēva-ma-
 15. hārājulakuṁ=buṇya-
 16. mugānu peṭṭina vritti ḍu-
 17. kki-vaḍḍa-polamu vrittulu
 18. stāna-mānyāla-sahitamu-
 19. mnu ³ praji ḍukkikini maṭṭuru
 20. okkaṭiki Kārt(t)ikamu āru-ne-
 21. llaku aḍḍugu kōmaṭṭu āraṁ-
 22. bhamu sēyani-vāru im-
 23. ṭaṁ=bāḍika īḍaṇa-vāru pā-
 24. lu okkaṭiki vāḍika golla-vāru-
 25. nnu akkasāla-vārunnu vritulu
 26. [re]*mṇa reṁḍu visāla lekḥkha sālevā
- [The rest of the inscription is illegible.]

TRANSLATION.

[Lines 1-8.] Hail! while the glorious Mahā-maṇḍalēśvara, the Kāketiyya king Pratāparudra was ruling the earth, in the Śaka year 1225, (being the cyclic) year Śōbhakṛt, in the month of Vaiśākha, in the bright fortnight, on Paurṇima, the Wednesday,

[Ll. 9-10.] for the *Mūlasthānam* God, Malnātha of Nāgulapāḍu,

[Ll. 10-16.] the eighteen communities of all the people of that town gave the (following) *vritti* for the public enjoyment (of the God), for the sake of merit to their ruler, the Kāketiyya king Pratāparudra,

¹ The letter nma was evidently forgotten and added later on immediately above the line.

² There is a short curved stroke at the bottom right-hand corner of the letter la in this word. Probably the sculptor thought of adding the vowel-sign of u to this letter and after beginning it changed his mind about it.

³ sahitamunnu.

[Ll. 16-21.] (at the rate of) an *aḍḍugu* for one *marluru* of ploughed land for the six months of *Kārtika*, (including) *vritti*s of ploughed fields together with *mānyas* (or land given) for house-sites (i.e., *sthāna-nivēśanas*).

[Ll. 21-26.] the *kōmaṭis* that have not begun, (pay) *pāḍika* (one-fourth), in (each) house; the *Idaras* (toddy-sellers, pay) one-fourth for one share; the shepherds and the *akkasālas* (pay) at the rate of two *visās* for two *vritti*s; the weavers . . .

31. NĀGULAPĀḌU INSCRIPTION OF NĀMAYA, KĀMAYA AND MALLAYA.

1. Rakutākṣi saṁhvatsara Jēṣṭha śu 1 Gu | śrīmatu Kāmaya
2. Nāmaya Mallayalu mā taṁḍri¹ Kāṭ-Raḍḍiki mā ta-
3. lli Pāra-sāni-amṁaku mākuṁ=bunṁamu-
4. gānu Museṭi-kāluvanu peṭṭina vri-
5. tti nālugu maṁuturu || i triku
6. ṭanake | Kṣaya saṁhvatsara Phālguṇa ba 11 Sō | śrīma-
7. tu Kāmayaṁ-gāru mā taṁḍri Kāṭ-Raḍḍim-gāriki mā
8. talli Pāra-sān-amṁaṁ-gāriki mākuṁ=bunṁamu-
9. gānu śrī-Nāmēśvara-dēvarakū śrī-Aytēśvara-dē-
10. varakū śrī Kāṭēśvara-dēvarakūnu Nāgulapāṭi
11. tūrp(p)una Nāma-samudrāna Rāvi²-kālvaṁḍu
12. aṁga-raṁga-b[h]*ōgānakai peṭṭina vritti nālgu ma(r)ṭuru³ |
13. Kṣaya-saṁhvatsara Phālguṇa ba 11 Sō | śrīmatu Nāma-
14. ya[m]*-gāru mā taṁḍri Kāṭ-Raḍḍim⁴-gāriki mā talli Pāra-
15. sān-amṁaṁ-gāriki mākuṁ=bunṁamu-gānu śrī-Nāmē-
16. śvara-dēvarakū śrī-Aytēśvara-dēvarakū śrī-Kāṭēśvara-
17. dēvarakūnu Pina-dēvula-palli dakṣiṇana Cīrṁtala-ce-

II SIDE.

18. ṛna reṁḍu maṁuturu ūr=o
19. dda ceṛna reṁḍu maṁuturu-
20. nu vritti aṁga-raṁga-b[h]*ōgālaku-
21. m beṭṭitimi[i]*

TRANSLATION.

[Lines 1-5.] In the (cyclic) year Raktākṣi, in (the month of) Jēṣṭha, on the first day of the bright fortnight, on Thursday, the glorious Nāmaya, Kāmaya, and Mallaya, gave four *maṁturus*, as *vritti*, under the Museṭi canal, for merit to 'our' father Kāṭ-Raḍḍi and 'our' mother Pāra-sāni and ourselves.

¹ taṁḍri. There is a superfluous vertical stroke on the vowel sign of a.

² The sculptor seems to have written va at first and then changed it to vi by overwriting.


³ This is perhaps the only instance in this collection of this peculiar conjunct-consonant.

⁴ The letter ṭre looks very much like ṭri

[Ll. 5-13.] For this same Triple shrine, in the (cyclic) year **Kṣaya**, in (the month of) **Phālguna**, on the 11th day of the dark fortnight, on Monday, the glorious **Kāmaya** gave, for merit to 'my' father **Kāṭ-Raḍḍi** and 'my' mother **Pāra-sāni**, and 'ourselves', to God **Nāmēśvara**, God **Aytēśvara**, and God **Kāṭēśvara**, four *maṭṭurus* under **Rāvi-pāṭi canal** under **Nāma-samudram**, east of **Nāgulapāḍu**, for the personal and the public enjoyment of the God.

[Ll. 13-20.] In the (cyclic) year **Kṣaya**, in (the month of) **Phālguna**, on the 11th day of the dark fortnight, on Monday, the glorious **Nāmaya** gave for the merit of 'my' father **Kāṭ-Raḍḍi** and 'my' mother **Pāra-sāni-amma**, and 'ourselves', to God **Nāmēśvara**, two *maṭṭurus* under (the tank) **Cimṭala-cerṣu**, south of **Pina-dēvula-palli**; two *maṭṭurus*, under the tank near the town as *vritti*, for the personal and public enjoyment (of the God.)

32. PĀNUGAL INSCRIPTION OF GŌKARṆA CŌḌA.

1. Svasti[*i*]* śrīmac=Cālukya-vikrama-varṣamulu 1043..Śubhakṛt-saṁvatsaramuna **Phālgunamun=Amāvāsyā**
2. **Śukra-vāramunāṁḍu** Sūry(y)a-grahaṇa-nimittamuna śrīman-Mahāmaṇḍalēśvara **Kaṁḍūri**¹ **Gōkarṇa Cō[ḍa]***
3. mahārājulu=**Gāmana-peḡḡaḍa**=yalluṁḍu **Gavaliya Bhīmana-peḡḡaḍakurṁ=Gukḡuḍamu**² 30 ti baḍi **Māḍuvula** prabhu-
4. tvam=aṣṭa-bhōga-tēja-sāmya-sahitamugāṁ=gāḍlu=gāḍigi dhārā-pūrv(v)akamu sēsiri[*i*]* vāri koḍuku **Dodḍa-**
5. **ya-bhaṭlukun**³=**Āmani** 'kaṁṭi 70 ti baḍiy=**Aḍḍalūri** prabhutvam=aṣṭa-bhōga-tēja-sāmya-sahitamugāṁ=**Uttarā-**
6. **Samkrāntim**=gāḍlu=gāḍigi dhārā-pūrv(v)akamu sesi yicciri⁴ | Sva-dattāṁ para-dattāṁ vā yō harēta vasundharāṁ[*i*]* ṣaṣṭir=v(v)a-r(u)ṣa-sa-
7. hasrāṇi viṣṭhāyāṁ jāyatē krimiḥ | [*i*]* bahubhir=v(v)asudhā dattā rājabhis=Sagar-ādibhiḥ[*i*]* yasya yasya yadā bhūmi-
8. s=tasya tasya tadā phalaṁ[*i*]* 

TRANSLATION.

[Lines 1-4.] Hail! in the **Cālukya-Vikrama** year 1043,⁵ (being the cyclic) year **Śubhakṛt**, in the month of **Phālguna**, on **Amāvāsyā**, on **Friday**, on the occasion of the **Solar Eclipse**, the glorious **Mahā-maṇḍalēśvara** king

¹ The vowel sign of u in the letter du in this word starts low down from beneath the letter.

² Gukkuṭamu.

³ The vowel sign of u starts from beneath the letter to which it is attached.

⁴ There is a faint vertical stroke adjacent to this word.

⁵ The vowel sign of i takes its origin from the end (i.e., the kōmmu) of the letter ya and not from the main stem of the letter as usual. That is why this letter has got two vowel signs that of a and that of i.

⁶ Vide Introduction and the Appendix on Chronology.

Gōkarṇa-Cōḍa, washed the feet of Gavaliya Bhīmana peḡḡaḍa, son-in-law of Kāmāna-peḡḡaḍa, and gave away after pouring water (i.e. in the formal way), the lordship of Māḍuvulu of 30 *baḍi* of Kukkuḍamu with the *aṣṭa-bhōga* rights :

[Ll. 4-6.] (Gōkarṇa) washed the feet of his (Bhīmana's) son Doḍḍaya-bhaṭṭu, and gave away, after pouring water, the lordship of Aḍḍalūru of 70 *baḍi* of Āmanikallu with the *aṣṭa-bhōga* rights.

[Vv. 1-2.] [These are the usual imprecatory verses.]

33. PĀNUGAL INSCRIPTION OF TANTRAPĀLU MALLI-NĀYAKA.

1. Śrīmatu Kākata-pu
2. ra-var-ādhīsvara Ru-
3. dra-dēva-mahārajunaku
4. puṇṇyamugānu Tamtrapālu
5. Malli-nayakuḍu Śrī Abhina-
6. va Sōmanāta-dēvaraku Oda-
7. yāditya-samudramu venaka
8. nalugu maṟuturu iru-
9. guru¹ paṇḍa nīru-nēla veli-bhumi
10. iruvayi 11² Āditya³-cadrini ka-⁴
11. laṁta dinī⁵ ceṟicina-variki⁶ Gaṁg(g)a
12. kaṟuta kavila ceṟicina papa⁷-
13. mu[1]*yi⁸ dati Śrīpati paḍasinadi[1]*

TRANSLATION.

[Lines 1-10.] For merit to king Rudra-dēva, lord of the town of Kākata, Tamtrapālu-Malli-nāyaka (gave) to God Abhinava-Sōmanātha, four *maṟturus* of wet land behind the Odayāditya-samudram (tank), to be cultivated during both the seasons and twenty(*maṟturus*) of *veli-bhūmi* (dry-land?).

[Ll. 10-13.] As long as the Sun and the Moon last, those who spoil this (obtain) the sin of having destroyed a tawny-coloured cow on the banks of the Ganges.

[L. 13.] This gift was obtained by Śrīpati.

¹ gāru.

² It is curious that the sculptor should have put two figures of 11 side by side and thus written the figure 11 immediately after writing in words 'twenty'.

³ There is a small letter immediately above this word looking like ra.

⁴ The sculptor seems to have made a mistake here and tried to rectify it by over-writing. The letters are therefore blurred and the passage does not read correctly.

⁵ dīni.

⁷ pāpamu.

⁶ vāriki.

⁸ This letter looks like ml.

34. PĀNUGAL INSCRIPTION OF ŚĀRṆGAPĀṆI-DĒVA.

I SIDE.

1. Vighnēśvarō jagat=pātu cirntit-ārt(t)ha-pradāyakaḥ ।
2. Purāṇdarō=pi gīrv(v)āṇa-varṇditaḥ śrī-pad-āmbujaḥ । [1]*
3. Kṣīr-ābdhi-putrī-rati-kēli-tṛpta[h]* payōdhi-magnām=iva
4. raṁtu-kāmaḥ[1]* yō darṇṣṭray=āśu kṣitim=uddha-
5. dhāra jasādhvasaḥ pātu sa vō Varāhaḥ । [1] [2]*
6. Saṁbhūya taṁ-nābhi¹-sarōja-madhyē Catur-mukhō
7. nāka-gaṇaṁ vidhāya[1]* sva-vaktra-bāh-ūru-pad-ābja-
8. [yu]*gmāc=cakāra vipr-ādhipa-vaiśya-śūdrān ॥ [3]*
9. Caturt(t)ha-varṇaṁ samabhāvi tatra **Kākatya**-varṇśo
10. bhuvan-aika-nutyah । **Prōl**-ābhidhānō nṛpatir=b(b)a-
11. bhūva tasmin=mahā-nīti-paraḥ prasiddhaḥ । [4]*Tadīya-
12. sūnur=**M(m)ahadēva**-bhūpō virājamāna-sthi-
13. ra-Rāma-rājyaḥ । durv(v)āra-dōrv(v)akram²a-vīra-bhērī
14. bhūpāla-vātāśana-Vainatēyaḥ । [5]*Pratyart(t)hi-prthvī-
15. pati-kumjar-ēmdra-vidāraṇa-kṛḍana-mōda-mānaḥ । [1]
16. prabhūta-vikhyāta-parākramō=bhūt=tadaṁga-bhū[ś]*=śrī-
17. **Gaṇapaty**-adhīśah । [6]* Sphuraj-jayaḥ³ śrīmati **Rudra**-bhū-
18. patau tad-ātmaṇjē kurv(v)ata⁴ rājyam=unnataṁ । virōdhi-
19. dhātrī-pati-garv(v)a-parv(v)ata-kṣamādhara-dvēṣiṇi rā-
20. ja-bhūṣaṇē ॥ [7]*Rāj-ānvayē bhūyasi **Yāda**-
21. **vānāṁ** varṇśo mahān=unnatimān=vibhāti । audā⁵
22. ry(y)a-śaury(y)-ādi-guṇās⁶=samētō gaṁbhīra-bhāv-āṁ-
23. budhir=unnata-śrīḥ । [8]*Tad-anvayē **Bhillama-dēva**-bhū-
24. patir=babhūva bhāsvad-vibhav-āmar-ādhipaḥ । [vītī?]*-
25. ṁ(n)a-dhārā-jala-vārīta-kṣamā suparv(v)a-saṁpā-
26. ta-daridrat-ānalaḥ । [9]*Nṛp-ōttamō **Jaituga-dēva**-bhūpaḥ
27. prakāśamānas=tanayas=tadīyaḥ । rarāja rājad-gu-
28. ṇa-ratna-vārd(d)hir=ādhārabhūtaḥ śaraṇ-āgatānām ॥⁷ [10]*
29. Tad-aṁgajaḥ **Śiṁghaṇa-dēva**-bhūpaḥ prasiddha-nāmā
30. vidita-pratāpaḥ । vasuṁd(d)har-āṣṭāpada-ratna-dāna-tira-
31. skṛt-āmbhōruha-baṁd(d)hu-sūnuḥ ॥ [11]* Jagati vidita-
32. kīrt(t)iḥ śrīmad-ānaṁda-mūrt(t)i[h]* nṛpati-nicaya-pūjya-
33. s=sajjan-ōpātta-sakhyah । hṛdaya-nihita-bharg(g)aḥ pra-
34. sphurad-baṁdhu-varg(g)aḥ sakala-guṇa-viśālah **Śiṁghaṇa**-
35. kṣōṇi-pālah । [12]* **Śiṁghaṇa-dēva**-tanūjaḥ prati-nṛpa-
36. [ti]*-karīmdra-kēsari jayati । jagad-abhimata-phala-vitarāṇa-brīh-

¹ tan-nābhi-.⁴ kurvatī.⁶ guṇais=.² dōrvikrama-.⁵ The letter au in this word looks like ja.⁷ There is a metrical error in the latter half of the verse.³ jayē.

37. dāraka-bhūruha-khyātaḥ | [13]* Śrī-Tanudasamā-dēvī-tana-
 38. yaḥ prauḍha-pratāpa-vīrō=yam | mānava-pati-cūḍamaṇiḥ
 39. samara-śrī-sundarī-subhagaḥ | [14]* Śrī-Sā(m)rnapāṇi-dēvaḥ śrī-
 40. C(c)hāyā-Sōmanātha-dēvaya | dvādaśa nivart(t)anāni prā-
 41. dāt=tad-aṅga-raṅga-bhōgāya | [15]* śāra vaṭṭinacanu . .

[The last two lines are impossible to read.]

II SIDE.

42. svasti samadhigata-paṁca-mahā-śa-
 43. bda mahā-maṇḍalēśvara parama-mā-
 44. hēśvara pati-hita-carita vinaya-vi-
 45. bhūṣana śrī-Anumakoṁḍa-pura-
 46. var-ādhiśvara calamartti-gaṁḍa mūṇu-rā-
 47. ya-jagadāḷa¹ nām-ādi samasta-praśasti-
 48. sahitam śrī-svayambhu-dēvara divya-śrī-
 49. pāda-padm-ārādhakulaina śrīman-mahā-
 50. maṇḍalēśvara Kākatīyya-Manuma-Ru-
 51. dra-dēva-mahārājulu nityōditu-
 52. lai prithvi-rājyamu sēyucumḍaṅgā
 53. tad-rājyambunamdu Pānuṅgaṁṭi stha-
 54. lamunak=adhipatiy=aina adyēha sa-
 55. masta-bhuvan-āśraya prithvī-dēva-vallabha ma-
 56. hā-rāj-ādhirāja paramēśvara parama-bha-
 57. tṭāraka Dvāravatī-pura-var-ādhiśvara Vi-
 58. ṣṇu-vaṁś-ōdbhava Yādava-kula-
 59. kamala-kalikā-vikāsa²-Bhāskara apra-
 60. ti-malla ahita-rāya-urah-śala u-
 61. dbhaṭṭa-Varāṭa-bhūpati-Kōkalla-dēva-[gi]-*
 62. rīndra-niṭṭalan-ōddamḍa-dipti-maṇḍala-ku-
 63. liśa-dhar-ākhaṁḍala Kimiḍi-kṣōṇi-vallabha Jā-
 64. jalla-dēva-kari-ghaṭa-saṁghaṭṭana-prārājya-
 65. rājya Turuḥk³-ōpaplava-mēdinī-samu-
 66. ddharaṇa-mahā-Varāha giri-durg(g)ama-du-
 67. rg(g)a-praṇāla-nilaya Bhōja-rāja-bhūpāla-
 68. vyāla-vidrāvaṇa-vihaṁga-rāja Gūrjja-
 69. ra-rāya-vāraṇāmkuśa Māla[vī-]*
 70. ya-māna-mard(d)ana-gaṁbhīr-ācīra⁴-pracaṁḍa
 71. Paṁḍāra-Lakṣmī-dēva vaṁśāvali-vana-dahana(h)-

¹ The letter ḷa is becoming almost like the modern ḷa.

² There is a horizontal stroke at the bottom right hand portion of the letter probably to indicate the *dirgha*.

³ Turuṣk-.

⁴ ācāra-.

72. dāvānala ity-ādi samasta-praśasti-vi-
 73. rājamāna śrīmat-prōḍha-pratāpa-cakra-
 74. vart(t)i śrī-**Sā(m)rṇapāṇi-dēva-mahārā-**
 75. julu . rājula-praśastulu ī ta[ṭā]*
 76. kālu

III SIDE.

77. svasti śrī **Saka-varṣamulu 1189 yagu Pra-**
 78. **bhava saṁvatsara Adhika-Jyēṣṭha bahula 15 Sō** |
 79. **nāmṭi sūryya-grahaṇa-kālamun-appuḍu śrī-**
 80. **Sā(m)rṇapāṇi-dēva-mahārājulu śrī-C(c)hāyā-**
 81. **Sōmanātha-dēvuni aṁga-raṁga-bhōgānaku Tarṇ-**
 82. **. ma-samudramu-venakanu āṇu maṭturu** |
 83. **[O]daya-samudramu venakanu āṇu maṭturu** |
 84. [a]*ṭṭu-sūḍaṁ baḍremḍu maṭturu nīru-nēla iru-gā-
 85. ruṁ baṁḍanu ā-caṁḍr-ār(k)a-sthāyigā dhārā-pū-
 86. rv(v)akam=icciri || Sāmānyō=yam dharm(m)a-sē-
 87. tur=nṛpāṇam kālē kālē pālānīyō bhavadbhiḥ | sa-
 88. rv(v)ān=ētān=bhāvinah pār(t)thiv-ēṁḍrān=bhūyō bhūyō
 89. yācatē Rāmacaṁdraḥ | [16]* Bahubhir=v(v)asudhā
 90. dattā rājabhiḥ Sagar-ādibhiḥ | yasya yasya ya-
 91. dā bhūmis=tasya tasya tadā phalaṁ | [17]* Sva-dattā[d]*=dvi-
 92. guṇaṁ puṇyaṁ para-datt-ānupālanaṁ | para-datt-ā-
 93. pahārēṇa sva-dattō niḥ-phalaṁ¹ bhavēt || [18]* Karaṇamu
 94. **Dirṇḍima-rāju tana vritti veli-volamulōna Kā-**
 95. **ṭrēni-vanamu dakṣiṇāna muppaṁdumu sēnu Sō-**
 96. **maya-dēvuni dīpānaku dhārā-pūrv(v)akamu-**
 97. **gān=icciri || Sva-dattāṁ para-dattāṁ vā yō harēti**
 98. **vasuṁdharā[m]* | ṣaṣṭhir=var(u)ṣa-sahasrāṇi viṣṭhā-**
 99. **yām jāyatē krimi[h || 19]***

[Here follows another inscription, Inscription No. 35, Pānugal Inscription of Immaḍi-Mallikārjuna-nāyaka, beginning somewhat abruptly in the middle.]

TRANSLATION.

I SIDE.

[Verse 1.] May Vighnēśvara, the giver of objects thought of, protect the world; also Indra, whose lotus feet are saluted by the Gods.

[V. 2.] May that Boar-God protect you, who, satisfied with his amorous sports with the daughter of the milky ocean, lifted up the trembling (?) earth in a minute, on his tusk, as if desirous of enjoying her who was immersed in the ocean.

¹ niṣphalaṁ.

[V. 3.] Arising out of the centre of the navel-lotus of that Viṣṇu, the four-faced Brahma after creating the divine beings, created the brahmin, the king, the Vaisya and the Śūdra from his face, arms, thighs and lotus feet, (respectively).

[V. 4.] There appeared the **Kākatya** lion belonging to the fourth caste and extolled by the whole world ; and in it appeared the king named **Prōla**, bent towards great justice and very well known (in the world).

[V. 5.] His son, (was) king **Mahadēva**, with his resplendent and firm kingdom like Rāma's kingdom, a Garuḍa to the snakes of kings, and of irresistible power and martial drums.

[V. 6.] From him was born king **Gaṇapati**, delighting in the sport of smashing the big elephants of the enemy-kings, of valour immense and well-known.

[V. 7.] When his issue, the glorious king **Rudra** of striking victory, (much) like Indra to the mountain of arrogance of the enemy-kings, and a jewel among the rulers, was ruling the kingdom,

[V. 8.] there was a great dynasty belonging to the large royal family of the **Yādavas**, having qualities like munificence and valour, great like the ocean, and of great prosperity.

[V. 9.] In this dynasty arose king **Bhillama-dēva**, an Indra by his resplendent wealth, who removed the burning of earth due to the failure of rains from above, by the gift-water given along with his gifts.

[V. 10.] His son (was) king **Jaituga**, the best among kings who shone as an ocean of the gems of resplendent qualities and who was a support to those who sought refuge.

[V. 11.] His son was king **Śirṅghaṇa-dēva** of well-known name and fame, who obscured Karṇa (the son of Sun) by his gifts of gems, gold and land.

[V. 12.] King **Śirṅghaṇa** was well known in the world for his fame, happy and prosperous (being) worshipped by all kings, one whose friendship was cultivated by good men, (one) in whose heart was established God Śiva, whose circle of relatives was prosperous, and who was illustrious with all qualities.

[V. 13.] The son of **Śirṅghaṇa-dēva**, a lion to the elephants of the enemy-kings, is all glorious, and is famed as the *kalpa* tree in giving the objects desired by the world.

[V. 14.] This son of **Tanudasamā-dēvī** was a warrior of great prowess, the crest-gem among kings, and the beloved of the lady of martial glory.

[V. 15.] This **Śā(rh)rṇapāṇi-dēva**, gave for the personal and private enjoyment, twelve *nivartanas*, to God Chāyā-Sōmanātha.

II SIDE.

[Ll. 42-52.] Hail ! while the prosperous Mahā-maṇḍalēśvara, the **Kākatīyya** king **Manuma-Rudra** was ruling the earth, ever energetic,—(he) who had attained the five *mahā-śabdās*, who was a Mahā-maṇḍalēśvara, (who was) a great worshipper of Mahēśvara, (whose) actions were for the advantage of his Lord, to

Acc. No. 153 SRI JAGADGURU VISHWARADHYA
JNANA SIMHASAN JNĀNĀMANDIR
LIBRARY.
Jangamvadi Math, VARANASI,

whom modesty was an ornament, (who was) the lord of the excellent city of **Anumakoṇḍa**, (who was) **Calamarttigāṇḍa**, who was the ruler of the three kings, (who was endowed) with these and all other titles, and (who was) the worshipper of the excellent lotus feet of the God,—now here,

[Ll. 52-76.] the glorious emperor of mighty warriors, king **Sā(m)rñapāṇi-dēva**, who was the lord of **Pānugallu** in that kingdom (**Kākatīya** kingdom), the asylum of the whole world, the Lord of the Goddess of Earth, king of great kings, supreme Lord, the most venerable man, the presiding Lord of the town of **Dvāravatī**, (one who was) born in the lineage of **Viṣṇu**, the Sun for the opening of the lotus bud of the **Yādava** dynasty, one who has no adversary, a spear (shooting pain?) in the heart of the enemy-kings, an **Indra** with the terrible bolt—that has a halo of lustre—to the great mountain of **Kōkalla-dēva** and king of **Varāṭa**, one who (obtained?) a kingdom by fighting (literally, conflict) with the group of elephants of **Jājalla-dēva**, the ruler of **Kimidi**, one who is the great Boar incarnation in lifting the Earth out of the **Muhammadan** deluge, the great king of the birds named **Garuḍa** in driving away the serpent named king **Bhōja** inhabiting the leafy abode of the inaccessible mountain forts, a hook to restrain the elephant, namely the king of the **Gūrjjara** country, (one who is) fierce with the great practice of crushing the pride of the king of **Mālava**; a bonfire in burning the forest of the family of **Paṇḍāra-Lakṣmī-dēva**; one who is brilliant with these and other titles,—

III SIDE.

[Ll. 77-79.] Hail! in the **Śaka** year 1189, (being the cyclic) year **Prabhava**, (in the month of) **Adhika-Jyēṣṭha**, on the 15th day of the dark fortnight, on Monday, during the time of the Solar Eclipse,

[Ll. 79-86.] the prosperous king **Sā(m)rñapāṇi-dēva** (gave) to God **Chāyā-Sōmanātha**, for his personal and public enjoyment, six *maṭṭurus* of wet-land behind **samudram** (tank), six *maṭṭurus* behind **Udayasamudram** (tank), twelve *maṭṭurus* in all; he gave away (this) wet-land for cultivation during both the seasons to last as long as the Moon and the Sun.

[Vv. 16-18.] These are the usual imprecatory verses.

[Ll. 93-97.] **Karaṇamu Dirṇḍima-rāju** gave away for light for the God **Sōmaya**, a (dry) field (yielding?) thirty *tūmus* (of grain?) in the *velivolamu* (dry-land of his *vṛitti*, south of **Kātrēni-vanam**).

[V. 19.] [This is the usual imprecatory verse.]

35. PĀNUGAL INSCRIPTION OF IMMADI-MALLIKĀRJUNA-NĀYAKA.

I SIDE.

1. Ya(t)-karpūra-parāga-pāṇḍura-bṛhad(h)-daṁṣṭr-āṁkurē rāja-
2. tē kētakyaḥ kusumē vasan-madhukara-spand-ōpamām

3. bibhratī | sapta-dvīpa-samudra-kānana-dharā viśva-
4. m̄bharā [bhū]dharair=agrāniḍlu payōdharaiḥ parivr-
5. tā pāyād=Varāhas=samāḥ || [1]* Āsīd=bhūpa-
6. kirīṭa-juṣṭa-caraṇaḥ **Kākatya**-vaṁś-ōdbhavō Lō-
7. kālōka-dharādhar-āhita-yaśō lōk-aika-rakṣākaraḥ |
8. vairi-kṣatriya-kālarātrir=amala-kṣōṇīśa-cūḍāmaṇi-
9. r=dhīr-ōdāra-guṇ-ākarō **Gaṇapatir**=bhūri-stutir=bhūpa-
10. tiḥ || [2]* Tat-sūnuḥ khalu **Rudra-dēva** iti ca kṣōṇīpati-
11. r=nnītimān¹ dān-ākarn(n)ita-Karn(n)a-bhūpatir=abhūt=kā-
12. ruṇya-ratnākaraḥ | vāmaṁ cāpa-śarair=nnidhāya caraṇaṁ
13. bhājiṣṇu²-rēkhāmayair=llilā-pālita-bhūri-bhūsu-
14. ra-nuta[h]* kṣōṇī-bhujāṁ mūrd(d)hani || [3]* Tat-putrī-tanaya-
15. ḥ praśāsti pr̥thivīm nīhāra-hāra-cchaviḥ kīrt(t)ir=y(y)asya vi-
16. rājatē daśa-diśāṁ pāraṁ-param-gāminī | kōlā-
17. [m]*k-āṁkita-vakṣasaḥ para-nrpā yaṁ yānti rakṣākṛ-
18. [tē]* bhūpālāḥ kila **Rudra-dēva** iti ca kṣōṇī-bhujā-
19. m=agraṇiḥ || [4]* Tan-maṁtrī **Bolla-sēnāpatir**=iti nikhila-kṣōṇī-ra-
20. kṣā-kṛd=āsīd=vairi-kṣmā-pāla-matta-dvirada-mṛga-patir=dr̥ṣṭa-sa-
21. rv(v)-ādhikārah | tat-sūnur=**M(m)allināth**-āvani-patir=a-
22. bhavad=ya pada bāśak³-ācāy(y)aḥ kṣōṇīśa-vary(y)a-
23. ḥ para-nrp̄pati-vadhū-gīta-bāhu-pratāpaḥ || [5]* Yat-pāda-dvaṁdva-
24. sēvi⁴ nikhila-nr̄pa-gaṇas=tyakta-bhūp-ābhimānō ya . . . ddhi
25. . . . dhā . rēkaḥ prati-nrp̄pati-mahā-garv(v)a-nirv(v)āpa-hē-
26. tuḥ | yad-rājyaṁ Rāma-rājyaṁ diśi diśi vila-
27. sat-kīrt(t)ir=uttuṅga-mūrtti[s]*=tat-sūnur=bhūmi-pālāḥ sa-
28. kaḷa-guṇa-nidhir=(n)nītimān=**Immaḍ-īśaḥ** || [6]* **Śākē** parimi-
29. tē nētra-rūpa-yugma-nīśākaraḥ | **Vikṛtau vatsarē Jyēṣṭha-mā-**
30. **sē pakṣē sitē tithau** | [7]* **Ṣaṣṭyāṁ Bhaumya-samētā-**

II SIDE.

31. yāṁ ātma-rājy-ābhi-vṛddhayē | tēna dattā mahī C(c)hāyā-
32. Sōmanāthāya Śāmbhavē || [8]* **Aṁga-raṁga-vibhō-**
33. gāya mitā paṁca-nivart(t)anaiḥ || **Udayāditya-jaladhīḥ**
34. khyātō paścād=api kṣitau | [9]* Likhitaṁ śāsanam c=ēdam sphu-
35. ṭa-saṁdhi-pad-ākṣaram | **Gōvinda-bhaṭṭa-duhituḥ**
36. sutēn=**Ānamta-sūrinā** || [10]* Sva-dattāṁ para-dattāṁ vā yō
37. harēta vasuṁdharāṁ | ṣaṣṭir=(v)varṣa sahasrāṇi viṣṭhāyāṁ
38. jāyatē krimiḥ || [11]* Svasti samadhigata-paṁca-mahā-
39. śabda mahā-maṁḍalēśvara Anumakoṁḍa⁵-pura-var-ādhiśvara ca-

¹ nnītimān.² bhrājiṣṇu.³ The letters in this line are quite indistinct and it is not possible to give a correct reading.⁴ sēvā.⁵ The letter A in this word is looking almost like the modern A.

40. lamart(t)igam̐ḍa mūru-rāya-jagadāḷa nāmādi samasta-pra-
 41. śasti-sahita śrī-Kākatīya Kumāra-Rudra-dēva-mahārā-
 42. julu pṛthivī-rājyaṁbu sēyuc-um̐ḍam̐gām̐=dat-pāda-padm-ōpajīvi
 43. rāya-sthāpan-ācāry(y)a Niśśam̐kavīra Mallikārjjuna-nā-
 44. yaṁkula-koḍkulu Im̐maḍi-Mallikārjjuna-nāya-
 45. ṁkulu svasti śrī Śaka varṣam̐bulu | 1212 | avu Vikṛti
 46. samvatsara Jyēṣṭha śu 6 Maṁ || nām̐ḍu Kumāra-Rudra-dēva-
 47. mahārājulakuṁ=bun̐yamugām̐=Bānuṁgām̐ṭi
 48. [C(c)hā]yā-Sōmanātha-dēvaraku aṁga-raṁga-bhōgārt(t)hamai Udayā-
 49. ditya-samudraṁ venakanu iccina vritti nīru-nēla kā-
 50. Ivanu ma 2 Uttama-gaṁḍā-kālvanu ma 3 aṁta-
 51. ma 5 maṛuturulu || Yim̐du maṁgaḷa mahā
 52. śrī śrī śrī[]*

TRANSLATION.

[Verse 1.] May the Boar protect you, on whose shoot-like big tusk, white like the dust of camphor, mother Earth shines surrounded by clouds and.....by mountains, and with all her seven islands (-continent), oceans and forests, bearing similarity to the throbbing bee sitting on a *kētaka* flower.

[V. 2.] There was a king (named) **Gaṇapati**, born in the **Kākatya** dynasty whose feet were on the crowns of kings, who placed his fame in the *Lōkālōka* mountain (at the very extremity of the known world), (who was) the sole protector of the world, the destroyer of his enemy-kings, the crest-jewel of the pure kings, the reservoir of all qualities, firm and sublime, and profusely praised.

[V. 3.] There was (then) his righteous son, king **Rudra-dēva**, who had, by his munificence, made king **Karṇa** a non-Karṇa, (who was) an ocean of kindness, one who had his left leg—shining with bow and arrows in the shape of “lines”—on the head of kings, and who was much extolled by Brahmins whom he protected with ease.

[V. 4.] His daughter's son, whose fame, which was like a snow-necklace, shines having gone to the very ends of the ten quarters, and whom other kings,—marked on the chest with the sign of boar—resort to for the sake of protection, that king named **Rudra-dēva**, the leader of all rulers, rules the world (now).

[V. 5.] His minister was General **Bolla**, the protector of the whole world, a lion to the maddened elephants (namely) his enemy-kings, and one who had seen (i.e. served in) all positions of authority ; his son was king **Mallinātha**.... the best among kings, the valour of whose arms was sung by ladies of the enemy-kings.

[V. 6.] His son was king **Immaḍi**, righteous and an abode of all good qualities, whose two feet were adored by all kings, leaving off their royal dignity, whose.....put down the great pride of his enemy-kings, whose rule was **Rāma's** rule, and whose great fame shone in every quarter.

[V. 7 & 8 & 9.] In (the year) Śaka denoted (by the words) eyes, form, pair, and Moon, in the (cyclic) year Vikṛti, in the month of Jyēṣṭha, on the sixth day of the bright fortnight, on Tuesday, he gave for the sake of the prosperity of his kingdom, to God Śiva (going by the name of) Chāyā-Sōmanātha, for his personal and public enjoyment, land measuring five *nivartanas*, and subsequently also the tank called Udayāditya-samudra, which is well known in the world.

[V. 10.] This grant with (verses having) clear coalescence, words and letters was written by the learned Ananta, son of the daughter of Gōvinda-bhaṭṭa.

[V. 11.] [The usual imprecatory verse]

[Ll. 38-42.] Hail! while the glorious Kākaṭīya king Kumāra-Rudra-dēva, (who) had attained the five *mahā-śabdās*, a Mahā-maṇḍalēśvara, the Lord of the excellent city of Anumakoṇḍa, Calamarti-gaṇḍa, the ruler of the three kings, and (who was endowed) with these and other titles was ruling the earth,

[Ll. 42-45.] he (who was) dependent on his lotus feet, the establisher of the king, the son of Niśśaṁkavīra-Mallikārjuna-nāyaṁka, (namely) Iṁmaḍi-Mallikārjuna-nāyaṁka,

[Ll. 45-47.] Hail, in the Śaka year 121[2], being the cyclic year Vikṛti, in the month of Jyēṣṭha on the 6th day of the bright fortnight, on Tuesday, for merit to king Kumāra-Rudra-dēva,

[Ll. 47-49.] (gave the following) *vṛtti* behind the tank Udayāditya-samudraṁ, to the God Chāyā-Sōmanātha of Pānugallu, for his personal and public enjoyment,

[Ll. 49-52.] 2 *maṭṭurus* of wet land under....., 3 *maṭṭurus* under Uttama-gaṇḍa canal, total 5 *maṭṭurus*.

[L. 52.] In this, good fortune, and great prosperity.

36. PĀNUGAL INSCRIPTION OF MAILĀMBĀ.

I SIDE.

1. rā ya
2. . kṣiti-pati-tilakō . . . nnāma-rājā patnī tasy=ānu . .
3. ḍa Bēḍa(m)gā nāma dēvī vinītā | tad-darṁpatyōs=tanū[jā samajani]*
4. [Hi]*mavān=mēnayōr=Āmbik=ēva | śrīman-Mailāmbikā vai ba . .
5. . . ttējasō janma-bhūmi[h]* | [1]* Sā=bhūt=prabh-ōsmām . . .
6. [bhā]ry(y)ā Lakṣmīr=iva śrī-Puruṣōttamasya | khyāti-prasūtir=
j(j)a[ga-]*.
7. [d-ēka-va]*mṁdyā prasāda-sampādita-lōka-vṛttiḥ || [2]* Vāg-dēvat=ēti
vi[bu]*dhai-
8. [h pa]*ti-dēvat=ēti sādhvī-janaiḥ pari-janaiḥ kula-dēvat=ēti[1]* yā
manyatē

9. [sma]* satataṁ caraṇ¹-ārt(t)hi-sār(t)tha-sarv(v)-āmara-kṣiti-ruhām=
adhi-dēvat=ē-
10. [ti]* || [3]* Y=āsūt=ākhila-lōka²-vīra-jananī simanta-muktā-maṇis=
sa . .
11. . . śrama dharm(m)a-sāsakatayā³ Vēdān=iva tris⁴=sutān | lōkān=
pā[la]*-
12. [ya]*tas=samasta-janat-ādhārāṁ⁵ jvalat-tējasaś=trēt-āgnīn=iva
sēvyatām⁶-a . .
13. . . . dharm(m)-ārt(t)ha-kāmān=iva || [4]* Vīra-prāgrahar-
āntarā-vara⁷-kṣiti . .
14. . . riya dōrarg(g)a[lañ=c]=Āditya-prati-bimbā-rūpam=Udayādi-
15. [tya]*-kṣamādhīśvaram [i]* **Bhīmaṁ** bhīma-parākrama-krama-jit-
ārāti[m vi-]*
16. ⁸ [tīrṇa-śriyā]* Karn(n)a[m]⁹* bhūjana-varṇ(n)anīya¹⁰-caritaṁ
Gōkarn(n)a¹¹-bhūpāla-
17. [kaṁ]* || [5]* Tēṣāṁ **Bhīmō** Bhīmavat=Pāṁḍavānām dikṣu khyātō
bhūri-dō-
18. r-vikramēṇa [i]* yat-kīrt(t)-īrṇdau pūrṇ(n)a¹²-rūpē sadā san=sarv(v)ās=
tithyaḥ [paur]-*
19. [ṇamā]*sī-svarūpāḥ || [6]* Sā śrēyasē tanūjasya tasya **Bhīma**-mahī-[pa-]*
20. tēḥ | tark(g)-ōbdhi-diṇ-mitē kālē Śakasya **Krōdhi**-vatsarē ||
[7]* Sūry(y)a[-gra-]*
21. [hē]* Cōḍa-Bhīma-Nārāyaṇa-pur-āhvayaṁ | aṣṭ-ōttara-śatā-
22. y=ādād=agrahāraṁ dvi-janmanām || [8]* S-aṣṭa-bhōgaṁ janair=
v(v)arṇdyam=ā-caṁ-
23. [dra-]* ravi-tāraḥ | Tat=aiṇa vatsarē Cōḍa-Bhīma-Nārāyaṇ-
āhvayaṁ . . . || [9]*


II SIDE.

24. ru 1 pārḷu ni
25. ḍurṇn=uppuṁ nībarava $\frac{1}{4}$ jorṇnnala bharṇḍiki pa $2\frac{1}{2}$ gidḍa 1
26. [pe]*rūkaku vi 2 ku 1 vaḍḷuṁ nībarava $\frac{1}{4}$ āku=be-
27. [ru]*kaku ru $2\frac{1}{2}$ āku-gaṭḷu 5 mōpunaku pa 2
28. [ā]*kuriṅgaṭḷu 2 pōṁka bharṇḍiki ru 8¹³ pōkalu 500
29. [pe]*rūkaku ru 4 pōṁka 200 miriyāla bharṇḍi-
30. ki ru 6 gidḍa 1 peṇkaku ru 3 ku 2 allamu bharṇ-

¹ śaraṇ-² There seems to be a superfluous vowel-sign of u for the letter lō in this word. The sculptor might have written the vowel-sign of e at first and added the vowel sign of u to make the letter lō as done in the case of some letters.³ The letter ka looks like ta.⁴ trin=⁵ -ādhārān.⁶ sēvitām (?)⁷ The letter va and also kṣa in the next word are not distinct.⁸ The reading here is uncertain.⁹ Karṇam.¹⁰ -varṇaniya.¹¹ Gōkarṇa.¹² pūrṇa-¹³ The figure 8 is quite indistinct.

31. ḍiki ru 2½ vīsyalu 2 peṇukaku ru 1 vīsyā 1
 32. pasapuṇḥ=brattini bellamuṇḥ nībarava ¼ cīralu go
 33. . sīraku ru 2½ lōkī kōvalakuṇḥ gama-pula-
 34. kunu sāvaryalaku[rh] nībarava ¼ i nakaramu-lo-
 35. palam bhemlamu decci yavvaru ḍāṁcinā suṇka re-
 36. ṭṭ=iyaruvaṇ-gala-vāru aṁgaḍa siddhāyamu
 37. imṭi ru 5 dēvarakuṇḥ gāniki imṭa pa 2
 38. **Sāmi-setṭi-cerṇvu** dēvarak=ard(d)hamunu mahā-jana-
 39. munak=ard(d)hamunu **Pānuḡaṁṭa** ḍaḷavṛtti ghaḍa-paṭlu 40
 40. sūtra-dhāri **Brammōju** berasina sūtra-dhārula pūrv(v)a vṛ-
 41. [tti]***Kāsyapallini Bānuḡaṁṭa** ḍaḷavṛtti ghaḍa-puṭlu 20 **Bhīma** [sa-]*
 42. **mudramu** venuka ghaḍa-maṇuturu 4 **Cōḍa-samu**[dra]*-
 43. **mu** venuka ghaḍa-maṇuturu 4.

III SIDE.

44. vā
 45. dulu **Nārāyaṇa-bhaṭlu** . . . dēvara . . .
 46. yuḍu **Bhāskara-bhaṭlu Sōmēśvara-bhaṭṭ-ōpādhyāya-**
 47. laku vṛttulu 2 **Appana-bhaṭlaku** velivolamu ¹ vṛttulu 2
 48. dēvara-bhāgamulōṇa dēvara aṁga-bhōgānaku gāl-puṭlu 10 kā-
 49. [l-ma]ṇuturu 5 pūjāraku gāl-puṭlu kāl-maṇuturulu 4
 50. ivi vōyi ² nilcina dēvara-bhāgamu gīta-vādyā-nṛtya-dhūpa-
 51. [hā]rada-śaṁku-dhāralu lōnaina kelasamu sēsi bāya pau .
 52. . vādhū-junu vṛtti koṇai kuḍuvaṇ-gala-vāru [I]* i reṁḍu vā-
 53. rtala rāsin-akṣālu voḍicina muppeku gāl-puṭṭi 1
 54. [Sā]*māny=ōyaṇ dhar(m)ma-sētur=nṛpāṇāṁ kālē kālē pālanīyō
 55. [bha]*vadbhiḥ 1 sarv(v)ān=ētān=bhāvinah pār(t)thiv-ēṁdrā(m)n=
 bhūyō bhūy[ō]
 56. yācatē Rāmacaṁdraḥ || [10] Mad-vaṁśajāḥ para-mahīpati-vaṁśa-
 57. [jā]* vā pāpād=apēta-manasō bhuvi bhāvi-bhūpāḥ 1 yē pā-
 58. [la]*yanti mama dharm(m)am=imaṇ samastaṁ tēbhyō mayā vira-
 59. [ci]*t-āṁjalit ³=ēṣa-mūrdthiḥ ⁴ || [11]* Śaṣṭim varṣa-sahaśrāṇi svarg(g)ē
 ti-
 60. [ṣṭha]*ti bhūmida[h]* 1 apahart(t)=ānumantā ca tāny=ēva narakē va-
 61. [sēt]* || [12]* Vindhy-āṭav-iṣṭa-tōyāsu śuṣka-kōṭara-vāsinah 1 kṛ-
 62. . ṣvahi jāyantē brahma-dēy-āpahāriṇah [13]* 

¹ The sculptor forgot the vowel-sign of u and later squeezed it in, bringing it much lower down than usual.

² The vowel-sign of i is added to the end of the letter and not to the main stem of the letter as usual.

³ -āṁjalir=

⁴ -mūrdhni.

TRANSLATION.

I SIDE.

[Verse 1.] [In this verse a certain king is mentioned whose name is lost. His wife's name is given as **Beḍaḡa** : and of these two was born, as Goddess Pārvatī of Himavān and Mēnā, a daughter named **Mailāmbikā**.]

[V. 2.] That **Mailamāmbā** was the wife of king as Lakṣmī is the wife of Puruṣōttama,—(Mailamāmbā) who was the birth-place of fame, (who was) the one revered person in all the world, and who was maintaining the world by her graciousness.

[V. 3.] Which **Mailāmbā** was always considered as a Goddess of speech by learned men, as one who worshipped her lord as God by good women-folk, as their family-deity by her servants and as the presiding deity of the *kalpa* trees by the army of those supplicants who took refuge under her.

[V. 4.] Which **Mailāmbā**, the pearl-jewel adorning the world of the mothers of warriors of the whole world, gave birth to three sons teaching *dharma* like the three Vēdas, the support of the whole humanity like the three worlds (?), with shining brilliance like the three sacred fires and resorted to by (all), even as the three *puruṣ-ārthās*, (namely) *dharma*, *artha*, and *kāma*.

[V. 5.] (They were) king **Udayāditya** of a form resembling that of the Sun with bolt-like arms and the foremost among warriors, king **Bhīma** who won his enemies by his terrible valour, and king **Gōkarṇa** who was a Karṇa by virtue of the riches which he gave away and who was of a conduct that could be extolled by people.

[V. 6.] Of them, like Bhīma of the Pāṇḍavas, **Bhīma** was famed in all quarters by virtue of his great strength of arms; and since the moon of his fame was in full orb for all time, all the nights were of the form of full-moon nights.

[V. 7-8.] In Śaka (year denoted by the words) tarka, ocean, and direction (i.e. 1046), (being the cyclic) year Krōdhi, on a Sōlar eclipse day, that **Mailamāmbā** gave away for the weal of that son, king **Bhīma**, the *agrahāra* named **Cōḍa-Bhīma-Nārāyaṇa-pura**, revered by all people, to a hundred and eight brahmins, with all the eight enjoyables, to stand till the moon, the sun and the stars.

[V. 9.] In the same year in (the *agrahāra*) named **Cōḍa-Bhīma-Nārāyaṇa-pura**

II SIDE.

[Ll. 24-43.] salt one (?) *nībarava*, $\frac{1}{4}$ ¹; for a cart of cōlam *pa* $2\frac{1}{2}$, *gidḍa* 1 and for one *peruka vi* 2 *ku* 1; paddy *nībarava* $\frac{1}{4}$; for a *peruka*, leaves *ru* $2\frac{1}{2}$ and 5 leaf-bundles; for one small-bundle (*mōḥpu*), *pa* 2 and leaf-bundles 2; for one cart-load of

¹ One vertical stroke is used to represent $\frac{1}{4}$ and two vertical strokes are used to represent $\frac{1}{2}$.

areca-nut, 8 *ru* and 500 areca-nuts ; for a *peṇuka*, 4 *ru* and 200 areca-nuts ; for a cart of pepper, 6 *ru* 1 *gidḍa*, for a *peṇuka* 3 *ru* 2 *ku* ; for a cart-load of ginger 2½ *ru* and 2 *visyas*, for 1 *peṇuka* 1 *ru* and 1 *visya* ; for turmeric, cotton, and jaghery (sugar) *nībarava* ¼ ; saris, . . . for one sari 2½ *ru* ; for *nībarava* ; any one who brings and hides jaghery in this town shall give double the duty ; *siddhāyamu* of shops, for each house 5 *ru* ; for God for *kānuka* from each house 2 *pa* ; half of *Sāmi-seṭṭi* tank to the god, and half to the people ; in *Pānuḡal* 40 *ghaḍa-puṭṭu* of *ḍala-vṛtti* is the previous *vṛtti* of the *sūtradhāras* (sculptors ?) brought up by (?) *Brammōju* ; in *Kāsyā-palli* and in *Pānuḡal*, 20 *ghaḍa-puṭṭu* of *ḍalavṛtti* ; 4 *ghaḍa-maṇuturu* behind *Bhīma-samudramu* ; 4 *ghaḍa-maṇuturus* behind *Cōḍa-samudram*.

III SIDE.

[Ll. 44-53]. *Nārāyaṇa-bhaṭṭu* God for *Bhāskara-bhaṭṭu* and *Sōmīśvara-bhaṭṭ-ōpādhyāya* *vṛttis* ; 2 *vṛttis* of waste land for *Appana-bhaṭṭu* ; in god's share, for god's personal enjoyment 10 *gāl-puṭṭu* and 5 *kāl-maṇuturu* ; for the priest (*pūjāri*) 4 *gāl-puṭṭu* and *kāl-maṇuturu* ; the balance after deducting this from god's share (to be utilized for ?) vocal music, instrumental music, dancing, incense, garlands, conch blower and etc. 1 *gāl-puṭṭi* for the *muppe* who chiseled the letters written in these two statements.

[Vv. 10-13] [These are the usual imprecatory verses.]

37. PILLALAMARŪRI INSCRIPTION OF RĒCERUVULA NĀMI-REDDI.

1. Svasti sakala-guṇa-gaṇ-ālaṁkāra para-nārī-dūra **Āmanikaṁṭi-pura-**
var-ē-
2. śvara vīra-Lakṣmī-nijēśvara mār(b)ala-Bhīma raṇa-raṁga-Rāma
vitarāṇa-Karṇ(n)a
3. śaury(y)a-Sauparṇ(n)a pati-hit-Āmjanēya śauca-Gāṁgēya
4. svāmi-drōhara-gaṁḍa Bētana-daṁḍa satya-ratnā-kara duṣṭa-
5. jana-bhīkara Manuma-kul-Āditya subhaṭa-saṁstutya nā-
6. m-ādi samasta-praśasti-sahitumḍagu śrīmatu **Rēceru-**
7. **vula Nāmi-Raḍḍi** śrīman-Nāmēśvara-dēvara-sthāna-patiki raṁga-bhō-
8. gamu-vārikiṁ = **Billala-marṛi-kōṭa-lōpala dhārā-pū-**
9. rv(v)akamugān = iccina imḍlu Gaṁga-jiyyala illu Āvu-ja-
10. mu Muppōju illu Maddela Malōju illu Maddela-Dāma-
11. na illu Maddela Bramma illu Pātra-Sītama illu Pātra-Anyā-
12. ma illu Pātra-Pārv(v)ati illu Pātra-Muttama illu
13. Vāsekāra Pōtana illu Mōkari Dāma illu Pāḍi Tri-
14. purama illu Pāḍi Jakga illu Pāḍi Brammaka¹ illu Pā-
15. ḍi Māraka illu Paḍi Hāri Vimale illu Pūjāri Rāma-
16. jiyya illu Pūjāri Prōla-jiyya illu Pūjāri
17. Komma-jiyya illu .

¹ The conjunct consonant mma looks like vma.

TRANSLATION.

[Ll. 1-6.] [These contain a list of the Rēcerla titles, all of which excepting two are found in the Annavaram inscription. The exceptions are 'svāmi-drōhara-gaṇḍa' and 'Bētana-daṇḍa' meaning respectively 'a manly person to traitors' (i.e. a very dangerous man to traitors) and 'the punisher of Bētana'. For a discussion of this last title see introduction.]

[Ll. 6-9.] The glorious Rēceṇuvula Nāmi-Redḍi, gave away, after pouring water (i.e. in the formal way), the (following) houses in the fort of Pillalamarri, for those who (gave) public enjoyment (entertainment) to the lord of the temple of the glorious Nāmēśvara.

- [Ll. 9-17.] (1) House of Gaṇḍa jiyyalu.
 (2) do Āvujamu Muppōju.
 (3) do Maddela Malōju.
 (4) do Maddela Dāmana.
 (5) do Maddela Bramma
 (6) do Pātra Sītama
 (7) do Pātra Anyama
 (8) do Pātra Pārvati
 (9) do Pātra Muttama
 (10) do Vāsekāra Pōtana
 (11) do Mōkari Dāma
 (12) do Pāḍi Tripurama
 (13) do Pāḍi Jakga
 (14) do Pāḍi Brammaka
 (15) do Pāḍi Māraka
 (16) do Padi Hāri Vimale
 (17) do Pūjāri Rāma jiyya
 (18) do Pūjāri Prōla jiyya
 (19) do Pūjāri Komma jiyya.

38. PILLALAMARRI INSCRIPTION OF NĀMI-REDḌI (dated Śaka 1117).

1. Śrīman-mṛgāṁka-mahanīya-kapard(d)i-bhāgō bhōg-iṁdra-bhōga-
2. kṛta-bhūṣaṇa-bhūṣit-āṁgaḥ | Nām-ābhidhānam=avatātsi-
3. ta-kīrt(t)i-bhājam tējō-dhanam dhanada-baṁdhur=asau Mahēśaḥ || [1]*
Nā-
4. n-āvanī-nātha-kirīṭa-kōṭi-ratn-āṁsubhiś=cumbita-pāda-pīṭhē |
5. nīrd(d)uṣṭam=āmbhōnidhi-veṣṭitām tām viśvaṁbharām śāsati Ru-
6. dra-dēvē || [2]* Nānā-bhōga-yujō dvij-ēśvara-bhṛtō vidvit-pura-cchē-
7. dina[ś]*=śrī-vāgīśvara-saṁstutasya vibudhais=sēvyasya
8. bhakty=ākhilaiḥ | āry(y)-ābhīṣṭa-vidhāna-sakta-manasō yō
9. bhakti-yuktas=sadā Rudrasy=ēva pad-āraviṁda-yuga-

10. lē Rudrasya dhātṛi-patēḥ || [3]* Simha-vyāghrāyita-bhaṭa-ma-
 11. nō-gaṁdhavāhāyit-āśva-kṣmā-bhṛn-mēghāyita-gaja-ga-
 12. ṇō jṛmbhitē bhīma-dhāmni | līlā-mātr-ōdhr̥ta-dhuta-sa-
 13. mānīta-nānā-narēndrē yaḥ prakhyātaḥ pṛthu-bhu-
 14. ja-balō Rudra-dēvasya sainya || [4]* Tasya prasādād=āpta-śrī [śrī-]*
 15. matō Rudra-bhūpatēḥ | Nāmaḥ Kām-ātmajas=sarva-guṇa-
 16. dhām-ākṛt-iṣṭadaḥ || [5]* Śāk-ā'bdē śaila-tārā-pati-bhava-gaṇitē va-
 17. tsarē Rākṣas-ākhyē Vaiśākhē śukla-pakṣē kusuma-śara-tithau
 18. vāsarē Bhāska[ra]*sya | liṅgāni trīṇi sō=yam tripura-vija-
 19. yinas=sampratiṣṭhāpya vṛttiḥ prādāt=tat-pūjan-ārt(t)ham sukṛ-
 20. ta-vitatayē svasya mātuh pituś=ca || [6]* Pituḥ Kāmēśva-
 21. raḥ khyātō mātuh Kācēśvaras=tathā [1]* svasya Nāmēśvarō
 22. dēvas=trikūṭā sthāpitās=trayaḥ || [7]* Pillalamarri-grāma-sthā-
 23. pita-Nāmēśvar-ādi-suprāsādāḥ | dharm(m)a-cayā iva mū-
 24. rt(t)ās=sudhā-sitā bhānti datta-jana-nayana-sukhāḥ || [8]* Ruci-
 25. rā rajat-ādri-sṛṅga-tuṅgā dhvaja-vastr-āvali-cumbit-āmbu-
 26. vāhāḥ | śikhar-ārp(p)ita-śāta-kumbha-kumbhā vijayantā-
 27. m giriś-ālayās=sad=aitē || [9]* Sadbhyaḥ pūjā bhūyasir=āda-
 28. dānas=sarv(v)-ābhīṣṭam suṣṭhu tēbhyō dadānaḥ | prāsādēśv=ēśv=
 apra-
 29. mēyō vidhēyād=ā-caṁdr-ār(k)am sannidhim caṁdra-mauliḥ || [10]*
 30. Svasti samasta-guṇa-sampannamdagū śrīmatu Rēcerv(v)ula-Nā-
 31. mi-Raḍḍi Śaka-varuṣamulu 1117 gu Rākṣasa samva-
 32. tsara Vaiśākha śukla trayōdaśin=Āditya-vāramunāmdu tana
 33. tamdrikim = dana tallikim = danakū dharm(m)-ārt(t)hamugā śrī-
 Kāmēśvara
 34. śrī-Kācēśvara śrī-Nāmēśvara dēvaralam=bratiṣṭha sēsi ā dē-
 35. varalaku samasta pūjā sidhyart(t)hamai Pillalamarri vardi Sa-
 36. bbi-samudramu piṇḍdanu ēḍu-maruturu nīru-nē-
 37. lānu Guṁṭi-palli vāyavyamu dik(g)unanu² ēḍu-maṭlu
 38. velivolamūn=ā-caṁdr-ār(k)amugān=icce | śrī-Nāmē-
 39. śvara-dēvaraku aṁga-bhōga-raṁga-bhōg-ārt(t)hamai Nāgula-
 40. pāṭi Viśvanātha-samudramunaṁdu Nāmi-Raḍḍi iru-
 41. gārūm baṁḍa nōhari lēkumḍān=iccina maṛutu-
 42. rulu enimidi | aṁda Viśvanāthayyakum buṇyamugā-
 43. n=iru-gārūm baṁḍa nōhari lēkumḍān=iccina ma-
 44. ṛuturu remḍu | śrī-Kāmēśvaramu Tri-kūṭamu
 45. tōmṭilaku Kuḍu-kuḍiya-Gaura-samudramunaṁdu
 46. vāna-kālamu maṛuturu remḍu Vaiśākhāna maṛutu-
 47. ru I[1]*

¹ The letter ka in this word was evidently forgotten and later inserted below the line.

² dikkunanu.

TRANSLATION.

[Verse 1.] May this Mahēśa (Śiva), the mass of whose matted locks is glorious with the beautiful moon, whose body is beautified with the ornaments made out of the bodies of big serpents, and who is the friend of Kubēra, protect him, who is called Nāma, who has pure fame and to whom prowess is wealth.

[V. 2.] When king Rudra-dēva, whose foot-stool was kissed by the rays of the gems at the edges of the crowns of several kings, was ruling this sea-girt earth without a fault;

[V. 3.] Nāma was always devoted to the lotus feet of king Rudra-dēva as also to the lotus feet of god Rudra himself,—(the Rudra-dēva) who had several enjoyments, who fostered great brahmins, who destroyed the cities of his enemies, who moved with the poets (*vāg-īśvarāḥ*), who was resorted to with love by all learned men, and whose mind was devoted to the carrying out of the wishes of the noble men.

[V. 4.] Nāma, whose soldiers became lions and tigers, whose horses became (swift as) mind and wind, and whose elephant-troops became mountains and clouds, (that Nāma) was famous with great strength of arms in Rudra-dēva's army which was of terrible appearance and which uprooted, scared away and brought captive, several kings with great ease.

[V. 5.] Nāma who attained his position and prosperity by the grace of that king Rudra, who was the son of Kāma, (who was) the receptacle of good qualities, and one who gives the desired objects of the learned and the good,

[V. 6.] in Śaka 1117, (the cyclic) year Rākṣasa, in the month of Vaiśākha, in the bright fortnight, on the thirteenth day, on a Sunday, this Nāma established three *lingas* of Śiva and gave for their service *vritti* for the increase of merit to his mother, father and himself.

[V. 7.] God Kāmēśvara for his father, Kācēśvara for his mother and Nāmēśvara for his own self—these three were established in the Triple-shrine.

[V. 8.] The good temples of Nāmēśvara and others established in the village of Pillalamarri, shine white with plaster like a mass of virtue taken shape, giving happiness to the eyes of people.

[V. 9.] Beautiful, as high as the peak of Kailāsa, with the clouds kissed by their banner-cloths, and with golden *kalaśas* placed on top,—may these temples of Śiva be glorious for all time.

[V. 10.] Receiving manifold services from good men and giving them well all their desires, may the moon-crested inscrutable Śiva make his presence in these temples as long as the Moon and the Sun last.

[Ll. 30-31.] Hail! the glorious Rēcerv(v)ula Nāmi-Raḍḍi, endowed with all qualities.


[Ll. 31-38.] In the Śaka year 1117, (being the cyclic) year Rākṣasa, in the month of Vaiśākha, on the thirteenth day of the bright fortnight on Sunday, for virtue to his father, his mother and himself, established god

Kāmēśvara, god Kācēśvara, and god Nāmēśvara, and for the fulfillment of all worship to those gods gave, (to last) as long as the Moon and the Sun, seven *maṭturus* of wet land just behind **Sabbi-samudram** near **Pillalamarri**, and seven *maṭtus* of dry land in the north-western direction of **Guṇṭupalli**.

[Ll. 38-47.] For the personal and public enjoyment of god Nāmēśvara **Nāmi-Raḍḍi** gave, under **Viśvanātha-samudram** (tank) eight *maṭturus* without tax (?) for cultivation during both the seasons: two *maṭturus* (are) given there for merit to **Viśvanāthayya**, without tax (?) for cultivation during both the seasons; for the gardens of the Triple-shrine of Kāmēśvara two *maṭturus* in the rainy season under **Kuḍu-kuḍiya-Gaura-samudram**, and during the month of Vaiśākha one *maṭturu* (was also given).

39. PILLALAMARRI INSCRIPTION.

[The following is a small inscription of 3 lines in small characters at the beginning of another and larger inscription.]

1.  **Ā Eṛaka-samudramuna** satramu padi-yēvuraku¹ naḍacunaṭṭu-

2. gā mar(t)turulu 5 vaṁḍeḍi vāriki martturu 1 vidyār(t)thulaku
3. grāsa-vāsassulaku mart(t)urulu 4 calivaṁdiriki nīḍlu naḍape-
4. ḍi vāriki aḍḍa.

TRANSLATION.

Under **Eṛaka-samudram** (tank), 5 *maṭturus*, for maintaining a (food) choultry for 15 persons; one *maṭturu* for those who cook; 4 *maṭturus* for students for (their) food and clothing; half (a *maṭturu*) for those that carry out (gift of) water in water-sheds.

40. PILLALAMARRI INSCRIPTION OF THE REIGN OF KĀPAYA-NĀYAKA (dated Śaka 1279.)

[This is preceded by the previous small inscription of 3 lines.]

1. Svasti sakala-guṇa-gaṇ-ālaṁkāra **Āṁdhra-dēś-ādhiśvara** para-nārī-sahōdara
2. **Anumananḡamṇi-pura-var-ādhiśvara Cōḍa-rāya-sthāpan-ācāry(y)a**
3. **Kāṁci-rakṣa-pālaka viśama-dhāḍi-Pāṁcāla iruvettara-gaṁḍa**
4. Gaṁḍ(ḍ)a-gōpāla mūru-rāya-jagaḍaḷa ity-ādi birud-āṁki-
5. tul-aina **Kāpaya-nāyniṁ-gāri iṣṭa-brityumḍu Eṛa-Pōtu-**
6. **leṁkaṁ-gāru Pillalamarini** rājyamu sēyucumḍi ta-
7. t-kāla-dēśa-vidvarālanu **Alāvadīnu-suratāṇi** cētanu **Eṛakēśvara-dē-**
8. vara upahati ayitēni **Eṛa-Pōtu-leṁkaṁ-gāru** ta-
9. na ēlika **Kāpaya-nāyniṁ-gārikinni** tama taṁḍri **Anumakō-**

¹ The vowel-sign of u in the letter vu is at the side on a level with the letter making the letter look almost like ma instead of vu.

10. mṇḍa-Māci-nāyniṁ-gārikinni talli Rudra-sāniṁ-gārikinni pu-
11. ṇyamugānu Śaka-varṣālu 1279 agu nēmti Hēmaḷam-
12. bi sarhvarsara Jyēṣṭha śu 13 gu | nāmḍu punaḥ pratiṣṭa sēsi-
13. ri ā dēvaraku adhika-paḍi oka pūṁṭa upahārānaku Pi-
14. [lla]*lamarini Dēvara-kurṁṭa venakanu vritti a[ḍḍa]* cēnu¹ peṭiri

TRANSLATION.

[Ll. 1-5.] Hail! Kāpaya-nāyaka, (who is) ornamented by all good qualities, the Lord of the Āṁdhra country, the brother of others' women, the lord of the excellent city of Anumanamgallu, the master (who) established the Cōḍa king, the protector of the security of Kāṁci, the Pāṁcāla (prince of Pāṁcāla?) in dangerous assaults, Iruvettara-gaṇḍa, Gaṇ(ḍ)ḍa-gōpāla, the ruler (jagadala) of three kings, and (one) who is endowed with such and other titles.

[Ll. 5-13.] His pet servant Eṛa-Pōtu-leṁka, was ruling in Pillalamarī; and since god Eṛakēśvara was damaged by the Sultan Alāvaḍin, during the national disturbances of that time and place, Eṛa-Pōtu-leṁka, for merit to his ruler Kāpaya-nāyaka, to his own father Anumakoṁḍa-Māci-nāyaka, and to his mother Rudra-sāni, performed the re-establishment (of that deity) in the Śaka year 1279, (that is) the present (cyclic) year Hēmaḷambi, in the month of Jyēṣṭha, on the thirteenth day of the bright fortnight, on Thursday,

[Ll. 13-14.] and gave away, for an *adhika-paḍi* for the tiffin (i.e. light meal) of the lord, once (in the day), half a dry field as *vritti*, behind the Dēvara-kurṁṭa of Pillalamarī.

41. PILLALAMARRI INSCRIPTION OF NĀMI-REDDI (dated Śaka 1124)

I SIDE.

1. Śrīmat-surēndra-daity-ēndra-munīndra-gaṇa-varṁditaṁ | sarv(v)a-saṁ-
2. pat-pradaṁ varṁdē Śaṁbhōḥ pād-āmbuja-dvayaṁ || [1*] Śaṁbhōś=śaṁ-
3. bhati jṛṁbhayad-gaṇa-mudaṁ saṁdhy-āṁdhakāraṁ dhunat=sarv(v)-
ān=suṣṭhu
4. suparv(v)a-parv(v)ata-rucin=kurv(v)āṇam=urv(v)īdharān | bhūṣā-bhū-
5. ta-bhujāṅga-puṁgava-ghana-prōllāsa-phullat-phaṇā-ratn-ōdya [d]*-dyu-
6. ti-puṁja-raṁjita-nabhō-diṁ-maṁḍalaṁ tāṁḍavam || [2*] Patraṁ puṣpaṁ
salila-
7. m=athavā yat-pad-āṁbhōja-yugmē bhaktyā datvā tarati puruṣō
8. bhūri-saṁsāra-duḥkhaṁ | sarv(v)-ōtpatti-sthiti-vibhavaḥkṛt=sarv(v)a-
lōk-aika-
9. varṁdyas=sarv(v)-ātmā vas=sa bhavatu mudē sarv(v)adā Pār(v)at-
īśaḥ || [3*]

¹ The vowel-sign of ē in the letter cē is not clear.

10. Śrīmat-padma-pāda-padma-yugalāl=lōka-tray-ābhyarccitād=udbhū-
11. tē vipulē kulē nara-varō **Bamm**-ābhidhānō=bhavat | yaḥ **Kāṁcī**-
12. nagarī-kavāṭa ¹-haraṇaṁ kṛtvā pracamḍ-āhava-kṛḍaś=Cōḍa-na-
13. rādhīpasya kṛtavān=māna-drum-ōnmūlanam || [4]* Śailānām tuṁga-
14. sṛṁga-prakaram=uru-dṛṣad-varg(g)a-durg(g)aṁ guh-aughaṁ krōdh-ō-
15. dbādha-pravṛddhōt-phaṇa-phaṇi-nikara-sphāra-phūtkāra-ghō-
16. raṁ | kām̐tāraṁ tāra-kam̐thīra-va-rava ²-mukharam dīpta-dāvā-
17. gni-yuktaṁ yad-bhītās=tyakta-yuddhāḥ para-narapataya-
18. s=sambhramēṇ=āśrayam̐taḥ || [5]* **Muccas**=samucchrīta-guṇaḥ
19. khalu tat-kulē=bhūd=viśvaṁbharā-valaya-viśruta-puṇya-kīrt(t)īḥ |
20. āpad-gat-ārt(t)i-haraṇē ca mahā-raṇē ca lōk-ōttarē vitarāṇē
21. ca sadā paṭur=y(y)aḥ || [6]* Vidyut-sphāra-sphuliṁga-prakara-parigata-
22. prāvṛt-ākāśa-dēśa-prōddhāma-vyōma-dhūma-pravitata-vi-
23. tatā-kāla-kālāmbuda-śrīḥ | yat-sēnābhis=samiddhas=sarabha-
24. sa-vidalad-dāru-phētkāra-ghōra-prōdyāntā Jātavēdā ripu-nṛpa-
25. ti-pura-grāma-dhāmāny=adhākṣīt || [7]* **Kāṭas**=tasya sutō nutō bu-
26. dha-janair=jñēyāni yō jñātavān=yaś=śatrūn=pr̥thu-vikramān=
raṇa-
27. mukhē hatvā divaṁ nītavān | nissam̐khyān=bhaya-vi-
28. drutān=pratidīśaṁ dūraṁ paraṁ dhūtavān=dharm-ātmā śaraṇ-āgatā-
29. n=karuṇayā samyak=paritrātavān || [8]* Bhaktēbhyō varadāyinas=
sumana
30. sas=sam̐rakṣatas=sajjanāms=citraṁ yasya sakh=ābhavat=khara-
taraḥ khaḍg-ātmakō
31. rākṣasaḥ | sam̐grāma-kṣaṇadā-mukhē bala-rajō-dhvānt-āvṛtē=bhyu-
dya-
32. tō hatvā śatru-camūḥ prabhūta-pīśitais=sam̐prīṇayan=kōṇapān || [9]*
33. **Kāmaḥ** pratīta-vinayas=tanayas=tadīyō bāl-ēṁdu-mauli-pada-
paṁkaja-
34. bhakti-yuktaḥ | yaś=śaila-sṛṁga-pr̥thu-tuṁga-mataṁgajēṁdra-
sam̐ghāta-sam̐-
35. gi-bahu-saṁgara-raṁga-sim̐haḥ || [10]* Tīvr-āghāt-ōdgat-āsṛg-bharita-
kari-kar-ō-
36. dāra-phūtkāra-vāta-prōddhūt-āmaṁda-bim̐du-prakara-ghanatar-āsāra-
sā-
37. rās=sam̐ntāt | jaitra-śrī-vīra-yōg-ōtsava-kṛta-ghuṣṛṇ-ōnmīśravāḥ
38. pūr̐(n)a-sṛṁga-kṛḍā-līlāṁ viśālāṁ vidadhur ³=adhiguṇā yad-raṇē
raudra-
39. rūpāḥ || [11]* Prakhyāta-sat-puruṣa-ratna-yutē=nvay-ābdhau jātā

¹ The letter va looks like pa.

² The letter va was forgotten and inserted later on at the bottom.

³ looks like viradhur=

40. samasta-vibudh-ēṣṭakarē varēṇyē | **Kāc-āhvayā kamala-kānta-ka-**
 41. **rā sphuṭa-śrīs=tasy=ābhavat=priyatamā puruṣōttamasya** || [12] *

[The following three lines are not connected with this inscription.]

1. Prōlaya-pērinṭi śrī-Prōlēśvara-dēvaraku samasta-pūjā-
 2. rt(t)hamai **Kuḍu-kuḍiya** tūrppu **Kōmaṭi-ceṛuvu** pallānan=iru-
 3. gāruṁ baṁḍa nōhari lēkuṁḍān=iccina maṛuturu okgaṭi 1

II SIDE.

42. Tasmāt=tasyāṁ samajani sudhīś=cāru-cāritra-saṁpad-yuktō Nā-
 43. **mas=satata-vilasad-dēva-bhūdēva-pūjaḥ** | grāmē-grāmē puri-pu
 44. ri bhṛśaṁ maṁdirē maṁdirē ca prītais=sarv(v)aiḥ kṣīti-tala-janaiś=
 śasyatē yasya
 45. **dharm(m)aḥ** || [13]* Saṁprāpy=ōccai-ripu-bala-bhaṭās=sammukhaṁ
 yasya yuddhē śi-
 46. **kṣā-śakti-prakaṭana-paṭōs=caṁḍa-kōḍaṁḍa-pāṇēḥ** | icchantō=pi dru-
 47. tam=apasṛtiṁ prāg-amōghais=sar-aughair=v(v)ajra-prakhyair=ccita-
 vinihatā vīra-
 48. **kīrt(t)iṁ labhantē** || [14]* Yatra śrīmati-nītir=asti vipulā yat(t)r=aiva
 śaury(y)aṁ
 49. mahad=yat(t)r=aiv=āvirat-ōnnataṁ vitarāṇaṁ yat(t)r=aiva vāk-
 sūnṛtā | ya-
 50. t(t)r=aiv=ākhila-pūjya-pūjana-ratir=yat(t)r=aiva dhīr=nirm(m)alā
 yat(t)r=aiv=ānu-
 51. pamā kṛpā kim=aparaṁ yat(t)r=aiva sarv(v)ē guṇāḥ || [15]*
 Bhayaṁ-karē dussa-
 52. ha-dānavānāṁ kṣēmaṁ-karē sthāvara-jāṅgamānāṁ | priyaṁ-karē bhakti-
 53. matāṁ janānāṁ yaś=Śaṁkarē susthira-bhakti-yuktaḥ || [16]* Praśasta-
 vistīrṇ(n)a-ga-
 54. bhīra-vāribhis=sadā bahu-prāṇi-sukha-pradāyibhiḥ | mahā-taḍā-
 55. gair=(m)mahaniya-saṁpadā mahātmanā yēna mahī vibhūṣitā || [17]*
 Śīta-
 56. cchāyān=adhika-rucirān=pallavair=ullasadbhiḥ purvā-mōdair=
 (b)bharita-ha-
 57. ritaṣ-ṣaṭ-pad-ōdgīta-ramyān | hr̥dy=āsvādair=vara-phala-cayair=
 ānatān=dha-
 58. rm(m)a-hētōs=sēvyān=sarv(v)-ēṁdriya-sukha-kṛtō yō tanōd=vṛkṣa
 -ṣaṁḍān || [18]*
 59. Sat-sūpādhyaṁ nuta-ghṛta-yutaṁ mṛṣṭam=annaṁ yath-ēṣṭaṁ yuktaṁ
 60. śākair=b(b)ahu-vidha-rasair=d(d)adhy-udaśvit-saṁrddham | bhuktō
 nānā-janapada-ja-
 61. nā yasya satrē vicitrē harṣ-ōtkarṣāj=jagati bahudhā tad-guṇān=u-

62. dgrṇanti || [19]* Prapāsu nissamkhyā-pipāsu-varg(g)a-hitāsu śīt-āmbu-yu-
 63. tāsu yasya | grīsmē=ti-bhīsmē=py=aram=adhvagānām śramaś=śamañ
 yā-
 64. ti śam=abhyudēti || [20]* Pavitra-cāritra-yut-ānvay-ōnnatā¹ janais=
 stutā
 65. bāṁdhava-varg(g)a-pūjitā | dharm(m)-ār(t)tha-kāmēśv=anukūla-
 vart(t)inī ya-
 66. sya priyā dhī-nidhir=**Aitam-āhvayā** || [21]* Sa puṇya-kīrt(t)ih kila pū-
 67. ta-mūrt(t)ir=ātm-ānvay-āmbhōdhi-sudhā-marīciḥ | śubh-ōdayaḥ **Kā-**
 68. **maya**-namdanō=yam **Nām-ābhidhānas**=suhṛdān=nidhānañ || [22]*
 Rājyē nu-
 69. (nu)tē **Gaṇapatēr**=nṛpatēs=sujātē vidvad-gaṇa-praṇuta-sad-gu-
 70. ṇa-ratna-vār(d)dhēḥ | kānti-pratāpa-vibhavād=dadhataḥ prabhāvañ vya-
 71. ktañ janē śīśira-dhāma-sahasra-dhāmnōḥ || [23]* Nānā-vāraṇa-vā-
 72. rid-āvali-madā-sāra-prasār-ākulē vāhālī-khura-dhūta-dhū-
 73. li-paṭal-ābaddh-āmdhakār-ōddhatē [i]* hēti-vrāta-taṭi-ccaṭa-dyuti-yu-
 74. tē citrāji-rātrī-mukhē rāja-śrīśv=abhisārikāsv=iva sa-
 75. māśliṣṭāsu hr̥ṣṭāsu tañ || [24]* Śakra-prakhyam śamita-sakal-ōpapla-
 76. va-prauḍha-rājyañ supṛit-ōr(v)vī-sura-gaṇa-vitīrṇ(n)-ōttam-āśis-sa-
 77. hasrañ | bhū-bhṛc-cūḍamañi-ruci-samudbhāsīt-āmgḥri-dva-
 78. yañ tañ prītē jātē nara-pati-varaṇ prāpya kṛtsnē nṛ-lōkē || [25]*
 79. Yaśaś-cayais=tri-jagati tēna pūritē samantataḥ kṣiti-
 80. valayē vaśīkṛtē | jagaj-janē sukr̥ta-patha-pravart(t)itē ka-
 81. lau yugē kṛta-yuga-sannibhē kṛtē || [26]* Tasya prasādāt=pr-
 82. thu-vaibhavasya pṛthu-pradānasya vibhōḥ pṛthu-śrīḥ | **Nāmaḥ**
 83. kṛti-stutya-guṇ-ābhirāmaḥ **Kāc-āmbikā**-sūnur=anūna-satvaḥ || [27]*

III SIDE.

84. Śak-ābdē=mbudhi-nētra-Rudra-gaṇitē yā Duṁdubhau vatsarē
 Caitrē
 85. śukla-catur(d)daśī-tithi-varā-vārēṇa Saurēr=yutā | tasyām=imdu-
 86. kal-āvataṁsa-hṛdayō Nāmēśvar-ākhy-ānvitañ liṁgañ sthāpi-
 87. tavān=ayañ matimatām śrēṣṭhō garīṣṭh-ōdayaḥ || [28]* Pārā-vā-
 88. ra-gabhīra-bhūri-salil-ābhōgañ taḍāga-dvayañ sārōdāra-
 89. phala-prada-pravilasat-kaidary(y)a²-vary(y)-ānvitañ | **Nāmaḥ Kāma-su-**
 90. tō nutō=khila-janair=N(n)āmēśvarāy=ādarāt=samprādād=vivi-
 91. dh-āṁga-raṁga-vibhava-bhrājiṣṇu-pūjardhayē³ || [29]* Ēkas=tatra ta-
 92. ḍagaḥ prakhyātō **Guḍla-cerv(v)u**-samjñāmkah | abhidhīyatē jan-
 aughaiḥ
 93. **Katyākē-cerv(v)u**-nāmn=ānyaḥ || [30]* Sac-cañ-karañ Śamkaram=
Aitam-ā-

¹ ōdgatā is more suitable for sense.² -kaidārya-³ pūjārthayē

94. khyā Nāmasya dhīmat-pravarasya bhāry(y)ā | prītyā pra-
 95. tiṣṭhāpitavaty=udārā vṛttiṃ tadā dattavatī ca tasmai || [31]* Sudhī-
 96. s=sudhībhiḥ praṇutō=sya putra=ssthitās=satām vartmani Viśvanā-
 97. thaḥ | Śambhum pratiṣṭhāpya tad-art(t)ha-vṛttiṃ prādāt=tadānīm
 sthira-bha-
 98. kti-yuktaḥ || [32]* Prōl-āhvayaḥ prōnnata-kīrt(t)i-yuktas=sad-
 bhāgadhe-
 99. yō=sya ca bhāginēyaḥ | Śambhum pratiṣṭhāpitavāms=tadart(t)ha-vṛtti-
 100. m ca viśrāṇitavāms=tad=aiva || [33]* Svasti sakala-guṇa-gaṇ-ālaṃkāra
 pa-
 101. ra-nārī-dūra Āmanikaṃṭi-pura-var-ēśvara vīra-Lakṣmī-nijēśvara mā-
 102. rb(b)ala-Bhīma raṇa-raṅga-Rāma vitarāṇa-Karn(n)a¹ śaury(y)a-Saupā-
 103. rn(n)a² pati-hit-Āmjanēya śauca-Gāṃgēya satya-Ratnākara duṣṭa-
 104. jana-bhīkara Manuma-kul-Āditya subhaṭa-saṃstutya nām-ā-
 105. di samasta-praśasti sahitumḍagu śrīmatu Rēceṇuvu-
 106. la Nāmi-Raḍḍi Kācāmbikā-naṃdanumḍu Śaka-varṣamulu
 107. 1124 gu Duṃdubhi saṃvatsara-Caitra-sukla-catu-
 108. rd(d)aśī Śanaīścara-vāramunāṃḍu Pillalamarri andu
 109. śrīman-Nāmēśvara-dēvarām=bratiṣṭha-sēse ā dēvara-
 110. ku samasta aṃga-bhōga-raṅga-bhōgārt(t)hamai vṛttulu Gu-
 111. ḍla-cerv(v)ūṃ = Gatyākē-cerv(v)ūn = ācaṃdr-ārka(g)amugān = icce[1]*
 Ā cerv(v)u-
 112. lu reṃḍūnu Bikgi-mālya-Kallūri-Nēraḍla-cerv(v)u Billapalli-
 naḍmu
 113. Katyākē-cerv(v)u peṇumdana Ayitēśvara-dēvaraku samasta
 114. pūjārt(t)hamai reṃḍu maṇuturulu aṃda Viśvanāthēśvara-dēvara-
 115. ku reṃḍu maṇuturulu Paṭṭapu-rāvi tūrppuna vīri-tōḍa-
 116. m=buṭṭina ā=yamma Valla-sāni=dana peṭṭina ceṇvunaṃdu=dana
 koḍku
 117. Prōlaya-pēriṃṭi Prōlēśvara-dēvaraku nivēdyamunakum=be-
 118. tṭinadi reṃḍu maṇuturulu || Sva-dattām para-dattām
 119. ³ vā yō harēta vasuṃdharām | ṣaṣṭim va-
 120. rṣa-sahasrāṇi viṣṭ(th)āyām jāyatē krimiḥ || [34]* Śatru-
 121. ṇ=āpi kṛtō dharm(m)aḥ pālaniyaḥ prayatnataḥ | śatrur=ēva bhavēc=
 cha-
 122. trur=d(d)har(m)maś=śatrur=(ṇ)na kasya cit || [35]* Sāmānyō=yām
 dharm(m)a-sētur=nṛpāṇām
 123. kālē kālē pālaniyō bhavadbhiḥ | sarv(v)ān=ētān=bhāvinaḥ pārt(t)hiv-
 ēṃdrā-
 124. n=bhūyō bhūyō yācatē Rāmaca[ṃ]*draḥ || [36]* Kuḍu-kuḍiya Gaura
 samṛ-

¹ -Karna

³ The sculptor has left some empty space in the beginning of this line.

² Sauparṇa

125. **dramunaṁḍu Aytasāni śrī-Aytēśvara-dēvaraku samasta**
 126. **pūjā-sidhyart(t)hamai iru-gāruṁ=baṁḍan=iccina maṟuturulu mū-**
 127. **ṁḍu 3 aṁḍa Gauramakurṁ=buṇyamugā śrī-Viśvanātha-dēvara-**
 128. **ku irugārūṁ=baṁḍan=iccina maṟuturulu reṁḍu 2**

TRANSLATION.

I SIDE.

[V. 1.] I salute the two feet of Śambhu, which bestow all prosperity, and which are saluted by all the chief Gods, Demons and Sages.

[V. 2.] The dance of Śiva shines rousing the joy of Śiva's attendants, dispelling the darkness of the twilight, making all the mountains beautiful and splendid like heavenly mountains, and tinging the quarters and the sky with the red lustre emanating from the gems on the hoods of the great serpents which form his ornaments and which spread out of great exultation.

[V. 3.] May the Lord of Pārvatī, the one universal object of veneration, the soul of all things, and the Father (literally, maker) of Creation, Sustenance and Absolution of all things, be for your happiness for ever,—the Lord, by offering at whose lotus feet a leaf or flower or water with devotion, man crosses over the great misery of this metempsychosis (*saṁsāra*).

[V. 4.] In the large family which originated from the lotus feet of Brahman, worshipped by all the worlds, there was a great man named **Bamma**, who delighted in terrific battles and uprooted the tree of the dignity of the **Cōḍa** king by carrying away the gate of the city of **Kāñcī**.

[V. 5.] Afraid of whom, the enemy-kings leave the battle, and run pell-mell to forests—(forests), reverberating with the terrible roars of the lions, full of blazing forest fires, and terrible with the long hisses of the numberless serpents whose hoods are spread in anger,—and (also) to the high tops of mountains, with caves unenterable because of the big stones.

[V. 6.] In that family appeared **Mucca** of great qualities, whose good fame was heard all over the world, and who was efficient in removing the misery of those in suffering in great battles, and in (giving) uncommon gifts.

[V. 7.] The fire raised by his armies—terrible with the noise from the wood broken forcibly in twain and looking like the suddenly risen dark clouds full of lightning; on account of its huge and wide-spread smoke shot with fire-particles pervading the sky,—burnt the houses in the villages and the cities of his enemy-kings.

[V. 8.] His son was **Kāṭa**, praised by the learned, one who learnt all that ought to be learnt, who sent to heaven his enemies of immense valour by killing (them) in battle, who blew far away to the very ends of quarters numberless (enemies) flying in fear, and who, being a virtuous man, saved well in his mercy those that took refuge (under him).

[V. 9.] To him, who gave all that they wanted to those (that were) attached to him, and who protected learned and good men, there was a wonderful companion, very terrible, in the shape of the demon-like sword, which appeared in the night-like vanguard of his army (that was) covered with the darkness of the dust raised by the army, (and which) slew the enemy-armies and propitiated the goblins with abundant flesh.

[V. 10.] His son was **Kāma**, of well known modesty, devoted to the lotus feet of Lord Śiva, and in the arena of numberless battles a (very) lion amidst the herds of elephants huge like peaks of mountains.

[V. 11.] Those terrible and immense streams of downpour, dense with the big water particles blown out by the wind of the deep breathings from the trunks of elephants leaden with the blood coming out of hard hits, performed in his battle the vast display of the syringing of saffron-mixed water on the occasion of the union of the Goddess of Victory with (his) warriors.

[V. 12.] To that best among men there was the wife named **Kāca**, born in an excellent family abounding in gem-like good men of fame and munificent to all learned men,—**Kāca** whose hand was beautiful like the lotus and whose beauty was evident.

II SIDE.

[V. 13.] From him and her was born the wise **Nāma** of pleasing character, an eternal worshipper of Gods and Brahmins, whose virtue was praised a great deal in every village, in every town and in every house, by all the people of the world, (since they were) pleased (with him).

[V. 14.] The soldiers in the ranks of the enemies attain the fame of warriors—(the soldiers), who came in battle before him who was an expert in displaying dexterity (skill) and whose arm was fierce with the bow, (and who were) killed, being shot through with the thunderbolt-like and unfailing shower of arrows which fell on them even before they could think of running away.

[V. 15] In which blessed person reside the vast political science, great valour, ceaseless and magnificent munificence, truthful speech, desire to worship all who deserve to be worshipped, pure mind, incomparable mercy, in sooth all excellences.

[V. 16.] He (lit., who) had steadfast devotion towards lord Śiva the terror of unbearable demons; (he was) beneficent to the immoveable and the moveable world and (always) did good to his devotees.

[V. 17.] That great soul of great prosperity beautified land by big tanks (which had) deep, extensive and good waters and (which) always gave happiness to numerous living beings.

[V. 18.] He planted for the sake of Dharma groves of cool shades, very pleasant with shining sprouts, filling the quarters with the fragrance of the flowers, beautiful with the humming of bees, bent (under the weight of) tasteful and excellent clusters of fruits, and (in fine), enjoyable and giving pleasure to all the senses.

[V. 19.] In his wonderful alms-houses, people from various parts of the country, having eaten to their heart's content well-cooked food rich in good pulses, noteworthy ghee, along with vegetables of various tastes, buttermilk and curd, utter forth (i.e., praise loudly) amidst people, in their extreme joy, his good qualities in manifold ways.

[V. 20.] In his water-sheds containing cool water, constructed for the sake of numberless thirsty people, the fatigue of travellers quickly disappears even in the terrible summer and happiness arises.

[V. 21.] His wife was one by name *Ācamā*, very intelligent, favourable to him in respect of virtuous duties, material acts and pleasures, born of a family of pure character, praised by people and honoured by a circle of relatives.

[V. 22.] That son of *Kāma*, named *Nāma*, was of pure fame and spotless, a treasure to his friends and the (very) moon risen in the ocean of his family, whose rise was auspicious.

[V. 23.] In the excellent and extolled reign of king *Gaṇapati*, who was an ocean full of the gems of good qualities praised by learned men, and who, towards the world, was plainly bearing in himself the natures of the Moon and the Sun by his beauty and valour ;

[V. 24.] when royal fortunes like ladies going to tryst, embraced that *Gaṇapati* in joy in the dusk of the wonderful battles drenched with the down-pour of the rut of the clouds of elephants, terrible with the darkness created by the mass of dust raised by the hooves of the cavalcade and flashing with the lustre of the lightnings of numerous arms ;

[V. 25.] when the whole world had become glad on having that excellent king (*Gaṇapati*), great like Indra, one who had put an end to all calamities in his flourishing state, who was the recipient of thousands of blessings extended by the supremely pleased brahmin-folk, and whose feet were aglow with the lustre of the crest-gems of other kings ;

[V. 26.] when the three worlds were filled by him (*Gaṇapati*) with fame, when the world all around had been conquered, when the people had been led on the path of good action and when the *kali* age had been made to look like the *krta* age ;

[V. 27.] by the grace of that master (*Gaṇapati*) of immense greatness and munificence, the great *Nāma*, successful in his undertakings, charming with laudable qualities, the son of *Kācāmbā* and of no small valour ;

III SIDE.

[V. 28.] that *Nāma*, the best among the intelligent and of great success, with his heart set on Lord Śiva established a *linga* with the name *Nāmēśvara*, in Śaka 1124, in the (cyclic) year Dundubhi, in the month of Caitra, on the 11th day of the bright fortnight on Saturday.

[V. 29.] That *Nāma*, son of *Kāma*, praised by all people, gave to God *Nāmēśvara*, for the sake of the grandeur of worship, splendid with all

the accessories for the varied personal and public enjoyment, two tanks, deep like the ocean with an expanse of water, and also fields (cultivable lands) yielding (crops) richly and abundantly.

[V. 30.] One of those tanks was well known by the name of **Guḍla-cervu**; the other was called by the people, by the name of **Katyākē-cervu**.

[V. 31.] The munificent wife of **Nāma**, by name **Aitamā**, the best among the intelligent, established with pleasure (an idol of) **Śiva**, the benefactor of all good men, and then gave that God the (necessary) maintenance.

[V. 32.] **Viśvanātha**, the learned son of this **Nāma**, praised by all learned men, one who was on the path of the good and had steadfast devotion, established (an idol of) **Śiva**, and then gave the necessary maintenance to that God.

[V. 33.] His nephew (sister's son) named **Prōla**, of great fame and good fortune, established (an idol of) **Śiva** and at once gave away the necessary maintenance for that God.

[Ll. 100-105.] [These are the usual **Rēcera** titles.]

[Ll. 105-109.] The glorious **Rēcuvula Nāmi-Raḍḍi**, son of **Kācāmbikā**, in the **Śaka** year 1124 (being the cyclic) year **Dum̐dubhi**, in the month of **Caitra**, on the 14th day, of the bright half, on Saturday, established the glorious God **Nāmēśvara** in **Pillalamarri**.

[Ll. 109-111.] For the personal and public enjoyment of that God (he) gave as *vritti* **Guḍla-cervu** and **Katyāke-cervu**, (to last) as long as the Moon and the Sun.

[Ll. 111-115.] These two tanks, **Nēraḍḍa tank** of **Bikkimālya-Kallūru**, **Billapalli-naḍmu** and two *maṭṭurus* behind **Katyāke tank**, (were given) for the performance of all worship to God **Ayitēśvara**; and two *maṭṭurus* (were also given) there for the God **Viśvanāthēśvara**;

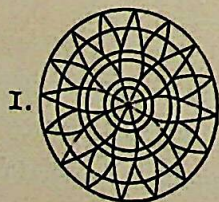
[Ll. 115-118.] That lady, **Vallasānī**, sister of this person, gave two *maṭṭurus* east of **Paṭṭapu-rāvi** under the tank that she had given, for offerings to God **Prōlēśvara** named after her son **Prōlaya**.

[Vv. 35-36.] [These are the usual imprecatory verses.]

[Ll. 124-128.] **Aytasāni** gave for the performance of all worship to God **Aytēśvara** three *maṭṭurus* of land, to be cultivated during both the seasons, behind **Kuḍu-kuḍiya-Gaura-samudram** (tank); and two 2 *maṭṭurus* there for God **Viśvanātha** for merit to **Gaurama**, to be cultivated during both the seasons.

42. PILLALAMARRI INSCRIPTION OF EṚAKA-SĀNI.

I SIDE.



1. Śrī-pād-ābja-dvayaṁ tasya stumahē Pārv(v)atī-pa-

2. ¹tēh | prabhāvās = tridaś-ēndrāṇāṁ yat-prabhāv-ābdhi-

¹ The letter Śrī is engraved imperfectly at the beginning of this line.

3. birmdavaḥ || [1]* Brahmā brahma yam=āha yasya tanutē śrīmaj=jaṭā-
maṇḍalē caṇdras=caṇdra-girā-
4. v=iv=āruṇa-ruc-ōtturṅgē sa-Gaṇgē dyutiṁ | kālaṁ kalam=ajīgamat
=sarabhasaṁ yas=
5. svēta-ghāt-ōdyataṁ Śambhuś=śambhu-mukh-āmara-stuta-pada[ś]=
śrēyāṁsi diśyāt=sa vaḥ || [2]* Samya-
6. g=bhaktyā sarasija-bhuvā Viṣṇunā tigma-dhāmnā gīrv(v)āṇ-ēṇdrair=
d(d)itija-patibhir=mānav-ēṇdrair=m(m)u-
7. nīndraiḥ | dhanyair=anyair=api su-vihitās=su-pratiṣṭhāḥ pratiṣṭhā
yasy=aiv=āsau tri-bhuva-
8. na-vibhur=b(b)hāti bhūtēśa ēkaḥ || [3]* Īś-ādēśāt=sarasija-bhuvāḥ
kurv(v)atas=sarv(v)a-sarg(g)aṁ nitya-
9. stutyāc=carāṇa-yugalād=Vēda-vidbhir=m(m)ahadbhiḥ | tury(y)aṁ
vary(y)aṁ samajani kulam tatra
10. vitrāsit - ārir = **Bamm** - ākhyō=bhūd=raṇa-vitarāṇa-prauḍhat-ārūḍha-
kīrt(t)iḥ || [4]* Tad-varṇsē sama-
11. jāyat=āyata-bhujō **Mucca[ś]**=śriyas=samśrayaś=śatru-kṣm-ādhipa-
gaṇḍha-simdhura-gha-
12. ṭā-saṁhāra-kaṁṭhīravāḥ | nānā-dāna-viśēṣa-tōṣita-sura-kṣōṇisuras=
sadguṇa-
13. vrāta - prīta - vivēki - lōka-vihitaistōtrair = j(j)agaty = ūrj(j)itaḥ || [5]*
Gāmbhīry(y)a-yuktaḥ puruṣō-
14. ttam-āśrayaḥ prakhyāta-ratnaḥ suman-ōrt(t)hit-ārt(t)hadaḥ | vāhiny-
adhīśas=sadṛśas=sarit-patēh **Kā**-
15. ṭ-āhvayas=tasya sutas=sudhī-stutaḥ || [6]* **Kām**-āhvayas=tasya sutas
=tata-śrīr=m(m)itr-ābdhi-saṁvṛddhi-vi-
16. dhā-sudhāṁsuḥ | vidvēṣi-varg(g)-ōdbhaṭa-śaury(y)a-darp(p)a-dhvāmt-
augha-vidhvarṇsa-vidhāna-bhānuḥ || [7]* Yasmin=yō-
17. ddhari dhanva-dhāriṇi raṇē saṁjāyatē sm=āyataṁ kāmḍ-ōtkhamḍita-
camḍa-sātrava-camū-rumḍ-ā-
18. valī-tāṁḍavarāḥ | tāl-ōttāla-karāla-lōla-ninadad-bhētāla-jālā-tatasphāl-
ābhīla-viśāla-tāla-vi-
19. lasat-kōlāhal-ōnmilitaṁ || [8]* Sampūjayā daivata-tuṣṭi-kāriṇi dānair=
v(v)arair=dīna-jan-ārt(t)i-hāri-
20. nī | viśvaṁbharā-viśruta-kīrt(t)i-dhāriṇi **Kāc**-āhvayā tasya
sadharm(m)a-cāriṇi || [9]* Tasmāt=tasyāṁ
21. samajani Mahādēva-pād-ābja-bhaktāḥ khyātō **Bētas**=tata-vita-
raṇa-prīṇita-prāṇi-varg(g)aḥ |
22. āśā-cakrē pravatata - śarac - caṇdra - sām̐dr - āṁśu - ramyā yasy=
ātyart(t)haṁ jana-sukha-samutpā-
23. dinī bhāti kīrt(t)iḥ || [10]* Śail-ēṇdr-āyita-kumjarām paritatō
(1)lōlāyit-āśv-āvalīm tōy-au-

24. gh-āyita-patti-samhatim=akūp-ārāyitām dviṭ-camūm | yuddhēṣu
pralay-āyitēṣu
25. sahasā bhāsvat-pratāp-ōnnatir=y(y)as=tat-kāla-śikhīyitēna nayati
krōdhēna sarv(v)ām kṣayam || [11]* Ā-
26. cāra-prabhavō manīṣi-vinutaḥ prāpt-ōttam-ērā-jayaḥ sujñātā guṇinām
pratīta-sukṛtaḥ
27. khyāta-dviṣad-bhāśchidaḥ | nitya-stutya-br̥han-mahā-bahu-vidhair=
b(b)havyair=g(g)uṇair=bhrājita yaḥ
28. prīty=ādadatē=rt(t)hitam vasu bhr̥sam yasmā[d]*=dvijās=sādhavaḥ||
[12]* Vacana-ślēṣaḥ || Bhāry(y)=āsyā sarv(v)aiḥ
29. suguṇais=samētā bhrājīṣṇu-tējō-nidhir=**Errap**-ākhyā | yasyaḥ
pr̥thivyām pravibhā-
30. ti vaṁśaḥ prakhyāta-sat-pūruṣa-ratna-vārd(d)hiḥ || [13]* Tasminn=
abhūn=nirm(m)ala-dharm(m)a-yuktō **Bhīm-ā-**
31. hvayō nāyaka ūrj(j)it-ōjaḥ | sarv(v)-ārt(t)hit-ārt(t)hasya sadā
pradātā yaḥ kalpa-vṛkṣa-prati-
32. maḥ prasiddhaḥ || [14]* Śikṣā-śakti-prathita-yaśasā yasya nānā-vidh-
ēstrē durv(v)ārē=bhiprapata-
33. ti javād=vairi-pr̥thvīsa-sainyē | tādr̥g=jātam ripu-bala-tanu-cchādanam
varm(m)a navyam yādṛ-
34. g=vajrē nipatati śiraś-chādanam vastra-khaṇḍam || [15]* Adr-īśvarō
yō dhairy(y)ēna bhōgēna tridaś-ē-
35. śvaraḥ | yakṣ-ēśvaras=samṛdhyā ca **Sannamgūru-pur-ēśvaraḥ** ||
[16]* Tasmān=mahimnā mahatā sa-
36. mētāl=lōka-stutād=**Errama-nāyakō**=bhūt | yō dēva-bhū-dēva-
gaṇān=gūṇ-ādhyāḥ prītān=pra-
37. bhūtair=vidadhē dhan-aughaiḥ || [17]* Yad-dōr-dhṛtam śastra-varam
=mah-āsim dṛṣṭvā sphuram̐tam yu-
38. dhi bhīti-bhājām | śastrāṇi pētur=b(b)huvi śātravāṇām trāṇāya
nūnam nija-bhartr-mū-
39. rdhnām || [18]* Tanayō vinay-ōnnatas=tadīyaḥ **Komarē-nāyaka** ity
=udāra-kīrt(t)iḥ |
40. puruṣ-ārt(t)ha-parēna yēna yatnāt=paritōṣaḥ satatam¹ satām=akārī
|| [19]* Padm-ōllāsa-vidhāyinō=khi-
41. la-jagat-pūjya-sphurat-tējasas=sam̐dōhaiḥ parita-sthitaḥ=sumanasām
sam̐stūyamā-
42. n-ōnnatēḥ | dhvast-āśēṣa-tamas-tatēs=Śiva-tanōr=y(y)asy=ōditasy
=āgrataḥ Sūry(y)asy=ēva
43. jahur=mahāmsy=ari-gaṇaḥ khadyōta-sam̐ghā iva || [20]* Mukh-
ōdgat-āmnāyatayā

¹ There is a superfluous anusvāra at the bottom right-hand corner of the letter tam.

44. mah-ōnnatais=Sarasvat-īśais=sumanō-gaṇa-stutaiḥ | mahisurair=
b(b)hūri-matair=y(y)utā sabhā
45. virājitā yasya Virincci-sannibhaiḥ || [21]* Bhāry(y)ā sudhī-sannuta-sad-
guṇ-augha-śrīr=Errap-ākhyā
46. nṛ-varasya tasya | nity-ānukūlyēna sa saṁtutōṣa dharm(m)-
ārt(t)ha-kām-ārd(d)hi¹ -karēṇa yasyāḥ || [22]*

II SIDE.

47. Putrī tayōr=uttamayōr=j(j)an-augha-stut-ōrjjita-śrī-nidhir=Errap-
ākhyā | yasyā-
48. ś=caritrēṇa varēṇa sarv(v)a-lōkaḥ pavitraḥ kimut=ānvaya[s]*=svaḥ
|| [23]* Nētr-ōtsavas=sarv(v)a-
49. jagaj-janānām rūpa-prakarṣaḥ pravibhāti yasyāḥ | dr̥ṣṭaḥ param
rūpa-viśēṣa-
50. dr̥ptām Rāmbhām=api hrēpayati dhruvaḥ yaḥ || [24]* Arum̐dhati
yady=api suprasiddhā
51. pativratānām=upamāna-bhūtā | tath=āpi saṁpraty=upamānam=
atra yām
52. manyatē mānya-guṇāḥ² jan-aughaḥ || [25]* Sarv(v)ēṣu dharm(m)ēṣu
pativratātva-dharm(m)ē=dhika-
53. prīti-samanvitāyāḥ | y=aiv=ākṣil-āsāḥ paripūrayam̐tyāḥ prīṇāti
cittam
54. Śiva-vallabhāyāḥ || [26]* Gaurī-pad-āmbhō-ruha-yugma-bhūri-bhakti-
prabhāv-ārj(j)ita-bha-
55. vya-bhāgyām | yām kalpa-vallī-sadr̥ṣīm śrītānām saṁpat-sam̐ddhis=
satatām janānām || [27]*
56. Ārāmair = adhigata - Nāṁdan - ānukārair = b(b)hūyiṣṭhair = anukṛta-
sāgarais=taḍāgaiḥ | śailābhaiḥ
57. sura-bhavanair=b(b)ahu-prakārair=b(b)hāti kṣmā viracita-bhūṣaṇā yay
=aiva || [28]* Udyad-bhāska-
58. ra - bimba - ḍam̐bara - vara³ - śrī - dhāma - hēm=āniśam nānā - dhānya-
sam̐ddhidām pṛthu-yaśa-
59. s-saṁpādinīm=mēdinīm | bhūri-kṣīra-yutā stutās=ca su-janair=
d(d)hēnūr = v(v)idhān-ānvitam da-
60. ttē yā vividha-prasiddha-vibudha-vrātāya jāt-ādarā || [29]* Kṣairēyāṇi
varāṇy=a-
61. pūpa-vitatis = sat-prājyam = ājy-ādikaḥ śāly-annaḥ varam = im̐du-
kum̐da-dhavalam
62. śākāny=anēkāni ca | aśnam̐ty=arccita-dēva-bhūsuragaṇā mṛṣṭam
yath-ēṣam sadā


¹ ārthi² -guṇō=³ -hara- (?)

63. viprās=sad-yaśasā yay=aiva hi sakṛd=dr̥ṣṭāḥ kṛp-āśliṣṭayā || [30]* Yad-
vaktr-ām-
64. buja-raṅga-saṁgati-matī nṛt(t)am karōty=uttamam vāk-kāntā-vilasat-
suva-
65. rṇ(n)a-ghaṭit-ālamkāra-vistāriṇī | yē bhāṣāsv=akhilāsv=at=iva
kuśalās=tais=sarv(v)adā
66. stūyatē yasyāḥ kīrt(t)i-karaiḥ kavīndra-nikarais=samyag=guṇānām
gaṇaḥ || [31]* Īrṣyā-yu-
67. kta-jan-ānan-āmbuja-vara-cchāyā-vyapāyāvahā sad-vidvaj-jana-citta-sā-
68. gara - samuddharṣa - prakarṣa - pradā | bhūriś - śārada - caṁdra - sām̐dra-
kīraṇa-
69. stōmard(d)hi-saṁspard(d)hinī yasyāḥ kīrt(t)ir=apāra-sad-guṇa-
samudbhūtā bhṛṣam
70. śōbhatē || [32]* Yasyāḥ putraḥ pavitr-ōnnata-nuta-carit-ōdbhūta-su-
khyāta-kī-
71. rt(t)ir=Mallaḥ prōllāsita-śrīr=v(v)itata-vitarāṇas=śastra-śāstra-pra-
galbhaḥ | bāṇ-āli-lū-
72. na - yuddh - ōdbhaṭa - paṭu - caṭulā - kharv(v)a-garv(v)-āri-vīra-vrātāsy=
āmbhōja-rājī-pravi-
73. hita - vijaya - śrī - pad - āmbhōja - pūjah || [33]* Rājat - kīrt(t)ēr =
Gaṇapati-nṛpasy=ākhi-
74. l-ōrv(v)īśa-cūḍā-ratna-vrāta-dyuti-tati-samudbhāsit-ān̐ghri-dvayasya |
sa-
75. n-mary(y)ādā-nirata-nikhila-kṣmā-janē vart(t)amānē ramyē rājyē vipula
sukha-
76. dē prōnnata-sva-praharṣē¹ || [34]* Śāk-ābdē suravartma-Rāma-
śaśabhṛd-viśvaṁ-
77. bharā-saṁkhyayā saṁyuktē Vibhav-ākhyā-vatsara-varē Jyēṣṭhē mṛ-
78. dānyas-tithau | śuklāyām śaśi-vāsarē jana-nuta-śrī(r)=(l)līṅga-
mūrt(t)ēr=v(v)ibhō-
79. s=s=ēyam Haimavatī-patēḥ kṛtavatī śrēṣṭham pratiṣṭhāpanam || [35]*
Grāmē
80. Pillalamarri-nāmni rucirē susthāpitāy=ādarād=asmai susthiram=
Erra-
81. kēśvara iti khyātāya saṁprādādāt | vṛttiḥ prājya-phala-pradaḥ
pṛthu-ta-
82. rāḥ śāly-ādi-mudg-ādi-sat-kṣētr-ādhyā vividh-āṅga-raṅga-vilasat-pūj-ā-
83. di-saṁsiddhayē || [36]* Kailās-ābham sa-śōbham suvihita-racanam supratī-
84. ṣṭhā-vidhānam nānā-dāna-pratāna-pravitata-satat-ābhyarccanam bhavya-
sēvyam |

¹ -prakarṣē.

85. bhakta - vrāt - ěrit - ōru - stuta-dhuta-durita-vrātam=ētasya-Śambhōr=
b(b)huyād¹=ā-bhā-
86. nu-caṁdraṁ bhavanam=abhinutaṁ bhūṣaṇaṁ bhūmi-dēvyāḥ || [37]*
Pūjāṁ pragr-
87. hṇan=jagatī-jan-aughāt=tasmai varān=bhūri-tarān=prayacchan |
dēvō=tra dē-
88. v-ārcita-pāda-padma[h]* sthēyāt=sthiraṁ bāla-śaś-āṁka-mauliḥ ||
[38]* Yasyās=sāṁdra-ma-
89. hēndra-cāpa-rucimad-brīṁdārak-ēṁdrāvalī-mauli-sthōttama-ratna-brīṁ-
da-vi-
90. vidh-āmaṁda-prabhā-bhāsurāṁ | sad-va[m]*dyaṁ caraṇ-āravimda-
yugalaṁ tāṁ sthā-
91. payatvā tithau tatr=aiva Tripurāṁ suvṛt(t)im=adadāt=tasyai su-
pūjard(d)hayē² || [39]*

III SIDE.

92.  Svasti sakala-guṇa-gaṇ-ālaṁkāra para-nārī-dūra Āmanikaṁṭi-
pura-
93. varēśvara vīra-Lakṣmī-nijēśvara mār(b)bala-Bhīma raṇa-raṁga-Rāma
vitarāṇa-
94. Karṇ(n)a śaury(y)a-Sauparṇ(n)a pati-hit-Āṁjanēya śauca-Gāṁgēya
satya-
95. ratnākara duṣṭa-jana-bhīkara³ svāmi-drōhara-gaṁḍa Bētana-daṁḍa Ma-
96. numa-kul-Āditya subhaṭa-saṁstutya nām-ādi samasta-praśasti sahi-
97. turṁḍagu śrīmatu Rēceṇḍa-Pillalamarṇi-Bēti-Redḍi peṁḍlamu sa-
98. kala-guṇa-gaṇ-ālaṁkāṛtayaina Eṛakasān-ammaṁ-gāru Śaka-varṣamulu
99. 1130 gu Vibhava-saṁvatsara Jyēṣṭha śuddha Tṛtiyayu Sōma-
100. vāramunāṁḍu Pillalamarṇini tana pēranu śrī-Eṛakēśvara
101. dēvaraṁ pratiṣṭha sēsi ā dēvaraku guḍiki gōpuramunakū bāgīli
102. māḍu manakū bāvīkī parivāramulakū maṭhamunakū aṁga-bhōga raṁga
103. bhōg-ādi samasta-pūjā-sidhyart(t)hamai tama pēraṁṭi Eṛaka-vuramu-
naṁ=dama pēraṁ ga-
104. ṭṭiṁcina Eṛaka-samudramunaṁ=dama peṭṭina dēva vṛttulū brāh-
maṇa vṛttu-
105. luṁ=dama tōṁṭala-polamunṁ=dakkan=unnaṁta nīru-nēlānu veli-
volamu aṁda nālu-
106. gu maṭlūnu Krōprōli-polamulōna Upparipāḍulōnugā naluphai-yāru ma-
107. ṭlūnu aṁda Eṛramarāju-kurṇṭana Pillalamarṇiṁ=dama kaṭṭiṁcina
Lakṣma-samudra-

¹ =bhūyād=² -pūjārthayē.³ The letter bha is shown different from ba by the addition of an inverted semi-circular stroke at the bottom right hand corner of the letter.

108. munaṁ=baṁḍreṁḍu mart(t)urulu nīru-nēlānu ā-caṁdr-ār(k)a-
tārakamugān=icciṛi ||
109. Ā dinamunaṁda śrī-Tripurā-dēviṁ=bratiṣṭha sēsi ā dēviki samasta-
pūjā-sidhyart(t)ha-
110. mai Eṛaka-puramuna reṁḍu maṭḷu veli-volamu ā Eṛaka-
samudramuna nīru-
111. nēla reṁḍu mart(t)urulu guḍi sēyimpānu guḍi ayina miṁḍanu ā dēvi
upa-bhō-
112. gamunaka naḍacunadi-gānu aṁda nīru-nēla mart(t)uru 1[1]* Tama
taṁḍri pēraṁ=bratiṣṭha-sēsina
113. śrī-Komarēśvara-dēvarakuṁ=dama talli pēraṁ=bratiṣṭha-sēsina śrī-
Eṛakēśvara-dēvaraku-
114. nu guḍlaku samasta-pūjalaku Eṛaka-vuramuna veli-volamu
mart(t)urulu 10
115. nīru-nēla ā Eṛaka-samudramuna mart(t)uru 1 Pillalamarri Lakṣma-
samudra-
116. muna mart(t)uru 1 Bommakarṁṭi-kāluva mart(t)uru 1 aṁda veli-
volamu mart(t)urulu [10]
117. Mrōṁtukūraṁ = dama - tōḍam = buṭṭina Nūṁka - nāyakuni
kaṭṭimcina
118. nīru-nēla mart(t)uru 1 aṁda veli-volamu mart(t)urulu 5 ā-caṁdr-
ār(k)amugān=icce ||
119. Śaka-varṣamulu 1137 gu Yuva-saṁvatsaram=aṁdu bahula
Paṁcādaśi Śukravāramu-
120. nāṁḍu Sūry(y)a-grahaṇa nimittamuna śrī Eṛakēśvara-dēvaraku
samasta pūjart(t)hamai Eṛa-
121. ka-vuramunaṁ=dama peṭṭina dēva-brāhmaṇa vṛttulu=dakkan=
unnaṁta veli-volamunnu Eṛaka-samu-
122. dramunaṁ=dama tōṁṭala polamunnu catus-sīmanu sarv(v)a-
namasyamu ā-caṁdr-ār(k)amugān=icce ||
123. Ā Eṛaka-samudramunaṁda kaṭṭa-miṁḍi śrī Eṛakēśvara-dēvaraku
nīru-nēla mart(t)urulu 2
124. mūla-sthānamu Māci-dēvaraku aḍḍa Imaṭūri Sōmaya pratiṣṭha-sēsina
śrī-Bētē-
125. śvara - dēvara śrī - Eṛakēśvara - dēvaralaku mart(t)urulu 2
Reṁkulakurṁṭanu mart(t)uru ā-caṁ-
126. dr-ār(k)amugān=icce || Ī dharm(m)ama pratipālimcuvāriki
anaṁtamaina puṇyam=avu dī-
127. niki bādha-sēyuvāriki paṁca-mahā-pātakamulu sēsinaṭṭi pāpam=
avu a-
128. ṭṭa kadā peddala vacanamulu || Sva-dattāṁ para-dattāṁ vā yō harēta
vasuṁ-

129. dharāṁ | śaṣṭhi-varṣa-sahasrāṇi viṣṭhāyāṁ jāyatē krimiḥ || [40]*
 Śatruṇ=āpi krtō
130. dharm(m)aḥ pālaniyaḥ prayatnataḥ | śatrur=ēva bhavēc=
 chatrur=(d)dharm(m)aś=śatrur=n(n)a kasya cit || [41]*
131. Mad-varṣajāḥ para-mahīpati-varṣajā vā pāpād=apēta-manasō
 bhuvi bhāvi-bhū-
132. pāḥ | yē pālayanti mama dharm(m)am=imam prayatnāt=tēbhyō
 mayā viracit-ōmjalir=ēṣa
133. mūrdhni || [42]* Sāmānyō=yam dharm(m)a-sētur=nṛpāṇām kālē kālē
 pālaniyō bhavabhiḥ | sarv(v)ā-
134. n=ētān=bhāvinaḥ pār(t)thiv-ēndrān=bhūyō bhūyō yācatē
 Rāmacandraḥ || [43]*
1. Śrī Komarēśvara-dēvaraku Lakūma-samudrana maṇutu-
 2. ru 1 Eṣaka-samudrana maṇuturulū 2 |

TRANSLATION.

I SIDE.

V. 1. We extol the two lotus feet of the Lord of Pārvatī ; the greatness of the lords of the *dēvas* are (mere) drops from the ocean of His greatness.

V. 2. May that Śiva extend to us all welfare—Śiva whom Brahma calls the Supreme Being, on whose high and ruddy-coloured matted locks having Ganges Moon spreads his lustre as on Mount Candragiri, who forced Death to die when he tried to kill Svēta, and whose feet are praised by the Gods of auspicious faces.

V. 3. That one Lord of Beings shines—one (who) pervades the three worlds and is all glorious, and whose installations are well performed with great glory and with great devotion by the Lotus-Born (Brahma), the dark-hued Viṣṇu, the chiefs of the Gods, the chiefs of the *rākṣasas*, great men, great sages and other blessed people.

V. 4. Great men who know the Vēdas always praise the feet of Brahma who is doing the work of creating everything on the mandate of the great master Śiva ; from his (Brahma's) feet was born the fourth caste and in it arose **Bamma** who scared away his enemies and who had well-established fame (on account of) his greatness in battle and in munificence.

V. 5. In his dynasty was born **Mucca**, of long arms, the abode of wealth, a lion in killing the legion of rut-elephants namely his enemy kings, one who had satisfied the brahmins by manifold and good gifts, and who was prominent in the world by the panegyrics made by the world of learned men who were pleased with his good qualities.

V. 6. He had a son named **Kāṭa**, (who was) praised by the wise, (who was) similar to the very Lord of Rivers (the ocean), since he was endowed with profundity (depth), (was) the resort of the best of men (Viṣṇu), (had) famous gems,

gave the objects desired by good men (by gods), and (was) the commander of armies (lord of rivers).

V. 7. His son was **Kāma** of extensive prosperity, a Moon in giving joy to the ocean of his friends, and a Sun in destroying the mass of darkness namely the great pride and valour of inimical people.

V. 8. When that warrior **Kāma** was on the battle-field bearing his bow, there begins a long wild dance of rows of headless trunks of the terrible enemy-army slain by his arrows,—a dance set off by the noises of the huge, wide-spread, big, frightful and extensive clappings of the crowds of the uproarious, terrible and palmyra-high vampires roaming there.

V. 9. He had a wife named **Kāca** who satisfied the Gods by worship (who) removed the misery of the afflicted by good gifts and (who) had a fame well-known in the (whole) world.

V. 10. To them was born the famous **Bēta**, devoted to the lotus feet of Lord Śiva—(**Bēta**), who had pleased all living beings with his profuse gifts ; and whose fame shining in the quarters with great beauty like the far-spread and dense rays of the autumnal moon gives immense happiness to all.

V. 11. With his brilliant and distinguished valour, **Bēta** quickly leads everything to destruction by his anger which had become the deluge-fire ; when, in the deluge-like battles the enemy-army became an ocean with its elephants as mountains, cavalry as the spreading billows, and crowds of infantry as the vast waters.

V. 12. From that king, who was of excellent conduct, (who was) praised by the learned, (who had) obtained the best victory over this earth, who well satisfied men of qualities, (who was) famous for destroying the fame of his enemies and who shone with ever praiseworthy, great, manifold and auspicious qualities, virtuous brahmins received with pleasure immense wealth as desired by them.

V. 13. His wife was one named **Errapā**, who had all the good qualities, (who was) an abode of resplendent lustre, whose dynasty shines in the world as an ocean containing gems of good men of renown.

V. 14. In that dynasty there was **Bhīma-nāyaka** having flawless *dharma* with great valour, one who always gave the objects desired by all, (who was) comparable to the celestial boon-tree and (who was) renowned.

V. 15. When manifold and unavoidable missiles were pouring in with speed from (that great warrior) of well-known fame for dexterity, the new armour covering the bodies of soldiers in the armies of the enemies was (i.e., proved) as (useless as) a piece of cloth to serve for protecting the head when a thunderbolt is falling (on top).

V. 16. He is the lord of the city of **Sannamgūru**,—the very king of the mountains in his courage, Indra in (his) pleasures, and Kubēra in affluence.

V. 17. From that (**Bhīma-nāyaka**), who possessed great glory extolled by the world, arose **Errama-nāyaka**, who, full of good qualities, made the gods and the brahmins satisfied with the gift of abundant riches.

V. 18. On seeing the great and excellent sword held in his hand flashing in battle, the arms of the frightened enemies fell to the ground, indeed, to save the heads of their masters.

V. 19. His son was **Komarē-nāyaka** distinguished for his modesty and for his great fame; he was devoted to the four cardinal aims of humanity (*puruṣ-ārthas*) and always strove and secured happiness for good men.

[V. 20.] When he (**Komarē-nāyaka**) rose up,—(**Komarē-nāyaka**), who gives joy to the goddess of fortune, whose shining lustre is worshipped by the whole world, whose rise is extolled by crowds of learned men standing all around who dispelled all sorrow, and who has an auspicious body,—his enemies shed all their greatness as glow-worms before the rising Sun,—(the rising Sun, who made the lotuses bloom, whose brilliant lustre is worshipped by the whole world, who is extolled by crowds of gods standing all around, who dispelled all darkness and whose form is auspicious).

[V. 21.] His court was resplendent with brahmins comparable to Brahma himself, (brahmins, who were) very great on account of having the Vēdas emanating from their mouths, (who were) lords of the Goddess of learning, (who were) praised by learned men (Gods), and (who were) the performers of numerous sacrifices.

[V. 22.] To that excellent man there was a wife named **Errapā** (endowed) with numerous good qualities (and) praised by the wise; and that (**Komarē-nāyaka**) was pleased with her constant harmonious disposition productive of the three ultimate aims of humanity (*puruṣ-ārthas*), (namely) *dharma*, *artha* and *kāma*.

II SIDE.

[V. 23.] The daughter of these two great persons was (one) by name **Errapā**, (who was) praised by all people and was the abode of great fortune (or beauty); (by her) excellent conduct the whole world was sanctified, why mention her own family.

[V. 24.] The excellence of whose beauty shines as a festival to the eyes of the people of the whole world; and even celestial Rambhā proud of her great beauty will be put to shame at the very sight of this (great lady).

[V. 25.] Even though Arundhatī is the very well-known comparison for virtuous women, people of respected qualities think of this **Errapā** now as comparison (in this connection).

[V. 26.] She (**Errapā**) alone pleases the mind of Pārvatī, Śiva's beloved, who fulfills all hopes and who has great liking among all the virtues towards the (one) virtue of devotion to one's husband.

[V. 27.] With auspicious fortune acquired by the greatness of her deep devotion to the lotus feet of goddess Gauri, she, who was full of prosperity was always like the celestial *kalpa* tree to the people who sought her.

[V. 28.] (Only) on account of her does the earth shine as if decorated with parks resembling the celestial Nandana gardens, with numerous tanks resembling oceans and various kinds of temples resembling mountains.

[V. 29.] She always gives, with solicitude and as ordained (in the *sāstras*) to multitudes of manifold and well-known learned men, gold of lustre that deprives the rising Sun of his pomp, land yielding wealth of several kinds of grains and bringing great fame, and also cows with ample milk and praised by good men.

[V. 30.] Groups of brahmins and gods after being worshipped by her eat always as much as they desire dainty foods, excellent milk-preparations, piles of cakes, good and ample ghee, etc. and excellent rice white like the moon and jasmine and numerous vegetables; brahmins are always taken care of by her, who is compassionate and is endowed with good fame.

[V. 31.] The list of her good qualities is ever well praised by circles of great poets who sing her glory and who are experts in all languages; the lady of Poesy, having extensive ornaments worked with shining gold (figures of speech in words having beautiful letters), does excellent dance appearing on the stage of her (Errapā's) lotus-face.

[V. 32.] Bringing calamity to the great beauty of the lotus-faces of the people who are jealous of her, heightening the delight of the ocean of the minds of the good learned men, vying with the exuberance of the multitude of the dense rays of the autumnal moon, her immense fame, born of limitless good qualities, shines very much.

[V. 33.] Her son was Malla of well-known fame born of conduct which was pure, illustrious and well-praised, of flourishing prosperity and extensive munificence, and able in arms as well as in learning; the worship of victory at his lotus-feet was done by the rows of the lotus-faces of the multitudes of his enemy-warriors, who were ferocious on the field, adept, active, highly proud and slain by the volleys of his shafts.

[V. 34.] During the time of the very eminent and charming rule of king Gaṇapati when all the people of the world were within good bounds and happy, (Gaṇapati, who was) of shining fame, and whose lotus-feet shone by the brilliance of the clusters of gems in the diadems of all kings;

[V. 35.] in Śaka 1130, in the excellent cyclic year Vibhava, in the month of Jyēṣṭha, on the 4th day of the bright fortnight, on Monday, she (Errapāmbā) made the excellent establishment of the great Lord of Pārvatī in the form of a *linga*, extolled by (all) people.

[V. 36.] To this God known as Errakēśvara well and firmly established with love in the beautiful village named Pillalamarri she gave as *vr̥ttis* good lands bearing ample fruit, and rich with (i.e., richly yielding) pulses, paddy and other things, for the sake of securing personal and public service and brilliant worship.

[V. 37.] Like Mount Kailāsa beautiful, of good construction, well consecrated, with incessant service enlarged by a series of manifold gifts, worshipped by the good, and dispelling sins being very much sung by multitudes of devotees—may this

temple of Śiva remain a praiseworthy ornament of Mother Earth as long as the Sun and the Moon last.

[V. 38.] Receiving worship from the people of the world and giving them great boons, may the God, (endowed) with the crest of the Moon-disc, remain here long with his lotus-feet worshipped by all gods.

[V. 39.] She established on the (same) day, at the same place, Goddess Tripurā, whose lotus-feet are revered by the good, are lustrous with the variegated bright light of the multitudes of excellent gems on the crowns of the rows of lords of gods, and have the beauty of a thick rainbow; she (then) gave away a good *vr̥tti* for her (Goddess Tripurā's) service.

III SIDE.

[Ll. 92-97.] [These contain the usual Rēceṛla titles.]

[Ll. 97-98.] **Eṛakasān-ammarṇ-gāru**, (who is) endowed with the group of all good qualities, (and who was) the wife of the glorious **Rēceṛla-Pillalamarri-Bēti-Redḍi**,

[Ll. 98-100.] in the Śaka year 1130 (being the cyclic) year Vibhava, in the month of Jyēṣṭha, on the 3rd day of the bright fortnight, on Monday,

[Ll. 100-103.] established the glorious **Eṛakēśvara** in her name in **Pillalamarri**, and gave for the god, for the temple, for the *gōpura*, for the door-way, for the well, for the members of the establishment, for the monastery (*maṭha*) and for securing all personal, public and other kinds of worship,

[Ll. 103-108.] all the wet-land and dry-land under the **Eṛaka-samudram** (tank) constructed in her name in **Eṛaka-vuram** named after her, excepting lands (already) given away as *vr̥ttis* to gods and brahmins; and also garden-lands (in all), amounting to 4 *maṭlus*, there; 46 *maṭlus* in **Upparipāḍu** in **Krōprōli** field; **Eṛramarāju-kunṭa** in that place; and 12 *marturus* of wet-land under the **Lakṣma-samudram** (tank) constructed by her in **Pillalamarri**; to last as long as the Sun and the Moon.

[Ll. 109-112.] She also established the glorious Tripurā-dēvī on that occasion, and for securing all worship to her gave 2 *maṭlus* of waste land in **Eṛaka-puram**, and two *marturus* of wet-land under **Eṛaka-samudramu** for constructing the temple, and after the temple is ready 1 *marturu* of wet-land there to be utilized for the enjoyment of that goddess;

[Ll. 112-118.] for the temples of the glorious God Komarēśvara established in her father's name and the glorious god Eṛakēśvara established in her mother's name 10 *marturus* of waste land in **Eṛaka-vuramu** and 1 *marturu* of wet-land under **Eṛaka-samudram** (tank), 1 *marturu* under **Lakṣma-samudram** of **Pillalamarri**, 1 *marturu* under **Bommakarṇṭi-kāluva** (canal), and 10 *marturus* of dry-land in the same place; 1 *marturu* of wet-land and 5 *marturus* of dry-land for (the temple?) constructed by her brother **Nūṛka-nāya**; (these were) given away to last as long as the Sun and the Moon.

[Ll. 118-122.] In the Śaka year 1137 (being the cyclic) year **Yuva** in the month of **Māgha** on the 5th day of the dark fortnight, on **Friday**, on the occasion of the **Solar Eclipse** for the purpose of all worship to the glorious god **Eṛakēśvara**, she gave, to be respected by all and to last as long as the Moon and the Sun, all waste land under **Eṛaka-samudram** excepting (the land given away by her as) the *vr̥ttis* to gods and brahmins; (she) also (gave) all her garden-lands in **Eṛaka-samudram** up to the four boundaries.

[Ll. 123-126.] For the glorious **Eṛakēśvara-dēvara** on the tank bund of **Eṛaka-samudram**, 2 *marturus* of wet-land (were given away); for the **Māci-dēvara** of the *mūla-sihāna* $\frac{1}{2}$ (a *marturu*); 2 *marturus* of wet-land and 1 *marturu* at **Remkula-kunṭa** were given away for the glorious gods **Bētēśvara** and **Eṛakēśvara** established by **Imaṭūri Sōmaya**, to last as long as the Sun and the Moon.

[Ll. 126-128.] Those that protect this *dharma* obtain everlasting merit; those that cause harm to this obtain the sin of having committed the five great sins. Indeed such are the words of the elders.

[Vv. 40-42.] [These are the usual imprecatory verses.]

[Ll. 1-2.] For the glorious god **Komarēśvara** 1 *marturu* under **Lakuma-samudram** and 2 *marturus* under **Eṛaka-samudram**.

43. SŌMAVARAM INSCRIPTION OF BĒTI REDDI.

1. Svasti śrī sakala-guṇa-gaṇ-ā-
2. laṁkāra | para-nārī-dūra | Ā-
3. managamṭi-pura-var-ēśvara | vira-
4. Lakṣmī-nijēśvara | mār(b)ala-Bhīma |
5. raṇa-raṅga-Rāma | vitarāṇa-Ka-
6. rn(n)a¹ | śaury(y)a-Sauparn(n)a² | pati-hi-
7. t-Āmjanaya | śauca-Gāṅgē-
8. ya | satya-Ratnākara | duṣṭa-ja-
9. na-bhīkara | Manma-kul-Āditya |
10. subhaṭa-saṁstutya | nām-ādi
11. samasta praśasti sahitulaina | śrī-
12. matu Rēcervula Bēti-Raḍḍiki Śa-
13. ka-varṣamulu 1135 gu
14. Śrīmukha-saṁvatsara | Caitra śu [15]
15. Guru-vāramunāṁḍu tā-
16. nuṁ Gecca-Bolle-nāyurḍu
17. Bikkimāle śrī-Svayaṁbhū-Sō-
18. manātha-dēvaraku aṅga-bhō-
19. ga-raṅga-bhōg-ārt(t)hamai Bēti-Raḍḍi
20. rōḍu pāḍlū³ Bolle-nāyurḥ-
21. ḍu oka pālūṁgāṁ jervu ā-

¹ -Karṇa.

² Sauparṇa.

³ The letter *pā* looks very much like *vā*.

22. caṁ[dr-ā]*rk(k)a-sthāyigān=iciri ā ceṛvu
23. muṁdaṭa reṁḍu ceṛvulū venakan=ō-
24. ka katvā **Bēti-Raḍḍi**-kaṭṭimci icce-
25. nu || ā ceṛvulu kaṭṭi ā ka ce-
26. ṛvu tūrppu ka[ṭṭaku]* dakṣiṇamu
27. kaṭṭa ceṛvu paḍmaṛu **Cimṭampalli** utta-
28. ramu || ī sthānamunaku sthāna-
29. vart(t)i **Bhīmēśvara**-paṁḍitula-pu-
30. truṁḍu [Śrī]***Bhīmēśvara**-paṁḍitulu[!]*

TRANSLATION.

[Lines I-II.] [These contain the usual Rēcerla titles.]

[Ll. II-22.] The glorious **Rēceṛvula Bēti-Raḍḍi**, himself and **Gecca-Bolle-nāyurṁḍu**, in the **Śaka** year 1135, (being the cyclic) year **Śrīmukha**, in the month of **Caitra**, on the 15th day of the bright fortnight, on **Thursday**, for the personal enjoyment and the public enjoyment of the God **Bikkimāle-Svayambhū-Sōmanātha**, gave away, to last as long as the Moon and the Sun, a tank, two parts (of it) being (those of) **Bēti-Raḍḍi** and one part of **Bolle-nāyurṁḍu**.

[Ll. 22-24.] **Bēti-Raḍḍi** built and gave away two tanks in front of that tank and one *katvā* behind,

[Ll. 25-28.] with that tank (towards?) the East, tank-bund (towards) the South, tank-bund and tank (towards) the West and **Cimṭampalli** (towards) the North.

[Ll. 28-30.] The local resident for this place (that is, to look after this) is *pandit* **Bhīmēśvara**, son of *pandit* **Bhīmēśvara**.

44. SŌMAVARAM INSCRIPTION OF KĒCA-BĀLE-NĀYAKA.

- I. Svasti **Saka-varṣambu-**
2. **lu 1136 gu Bhā-**
3. **va-sarṁvatsaramuna**
4. **Gaṇapati-dēva-mahā-rā-**
5. **ju-rājyamuna Kēca-Bā-**
6. **le-nāyakurṁḍu Bikgi-mā-**
7. **lya-ceṛvu(vu)-muṁda-**
8. ṭaṁ¹ ūṭana tana pālunu
9. puṭṭini **Prōla-dēvari raṭṭa koḍu-**
10. kulu **Korṁḍen-Appana Ramīśvara-**
11. **maṁḍanikin**=icina datti [!]*

¹ The anusvāra is written above the letter.

TRANSLATION.

Hail! in the Saka year 1136, (being the cyclic year) Bhāva, in king Gaṇapati's kingdom Kēca-Bāle-nāyaka¹ gave as gift, his share of one *puṭṭi* at the spring in front of Bikkimālya ceṛuvu to Koṁḍen-Appana and Rāmīśvara-maṁḍa, the sons of Prōla-dēvari-raṭṭu.

45. SŌMAVARAM INSCRIPTION OF UTTAMAGANḌA BHĪMANĀTHA.

1. Śrī Svayaṁbhu-Sō-
2. manātha-dēvaraku
3. Uttama-gaṁḍa Bhīma-
4. nāthaṁdu okaṭi Irā-
5. naku okaṭi=dānakun=ā-
6. caṁḍr-ārka-ssthāigā tana
7. vritti ma 2 icce [1]*

[Now follows another inscription (No. 46 Sōmavaram inscription of the reign of Gaṇapati) in different and smaller characters.]

TRANSLATION.

For the God Svayaṁbhu-Sōmanātha Uttama-gaṁḍa Bhīmanātha, gave away his *vritti*, two *maṭṭurus*, to last as long as the Moon and the Sun,—one (for merit) to Irāna (Viranna) and one (for merit) to himself.

46. SŌMAVARAM INSCRIPTION OF THE REIGN OF GAṆAPATI.

1. Śrīman-mahā-maṁḍalēśvara Kā-
2. keta-Gaṇapati-dēva-mahārā-
3. julu prithivī-rājyamu
4. sēyuc-unḍaṁgānu Hēmalaṁ-
5. bi saṁvatsara Caitra śuddha 1 Ā śrī
6. Sōmanātha-Mahādēvaraku
7. aṁga-raṁga-bhōgālaku Bikguma-
8. le² . . . Vijaya . . . Kāmayaḡga-
9. lu kōmaṭim . . . gānu . . .
10. . . du . . .
11. Cōḍa-vuramu Dāma-rāju Pō-
12. ta-rājunaku dharm(m)uvugān=icci-
13. na datti [1]*

¹ This person may be the same as Bolle-nāyaka of the previous inscription

² Bikkumāle.


See introduction.

TRANSLATION.

[Lines. 1-10.] While the glorious Mahā-maṇḍalēśvara the **Kāketa** king **Gaṇapati** was ruling the earth, in the (cyclic) year **Hēmalambī** in the month of **Caitra**, on the first day of the bright fortnight, on Sunday, for the personal and public enjoyment of the great God the glorious **Sōmanātha**,
 **Kāmaya** *kōmaṭi*

[Ll. 11-13.] The gift (was) given away by **Dāma-rāju** of **Cōḍavuram** for merit to **Pōta-rāju**.

47. SŌMAVARAM INSCRIPTION OF RĒCERṬVULA RUDDU RADḌI.

1.  Svasti samasta praśasti sa-
2. hitulaina śrīmatu **Kāka-**
3. **tiya Gaṇapati-dēva-ma-**
4. **hārājulakū svasti sa-**
5. **masta-praśasti sahitum-**
6. **ḍaina śrīmatu Rēcerṭvu-**
7. **la Ruddu-Radḍiki dharmmu-**
8. **vugān¹ = icciri |**

TRANSLATION.

[Lines 1-4.] Hail! for (virtue to) the glorious **Kākatiya** king **Gaṇapati** endowed with all titles, and,

[Ll. 4-8.] Hail! for virtue to the glorious **Rēcerṭvula Ruddu-Radḍi**, endowed with all titles, (they) gave (a gift).

48. SŌMAVARAM INSCRIPTION OF SŌMA-RADḌI.

1. Svasti(h) śrī vijay-ābhyuda-
2. ya **Śaka-varṣamulu**
3. **1156 gu Jaya-samva-**
4. **tsara Jyēṣṭha ba 1 Sō nāmḍu**
5. **Mu[śeḍi]-Redḍim-gāri-koḍku**
6. **Sōma-Radḍi tama-tamḍriki**
7. **Śiva-lōka-prāptigānu ta-**
8. **maku āyur-ārōgya-**
9. **ayiśvary(y)²-ābhivridḍ[h]igā³-**
10. **nu śrī-Sōmaya-dēvara am-**
11. **ga-[bhō]*gānak=iccina gara-maṭu-**
12. **[turu] 5 [l]***

¹ The letter vu looks almost like ma.

² The consonant sign of y in the letter y(y)a looks very much like the consonant sign of v.

³ abhivṛddhigā-

TRANSLATION.

Hail ! in the victorious and prosperous Śaka year 1156 (being the cyclic) year Jaya, in the month of Jyēṣṭha, on the first day of the dark fortnight, on Monday, Sōma-Raḍḍi, son of Muṣeḍi-Redḍi, gave away 5 *maṭṭurus*, for the personal enjoyment of the God Sōmaya, for the attainment of Śiva's world by his father, and for the increase of his own life, health, and prosperity.

49. VĀDAPALLI INSCRIPTION OF THE REIGN OF GAṆAPATI,
(dated Śaka 1133).

I SIDE.

1. Svasti śrī Śaka-varuṣaṃbu-
2. lu 1133 ḍagu Pramādō-
3. tha-saṃhvatsaramuna śrīma-
4. tu Mēluḡaṃṭuṃ = Gomare-nāya-
5. ka Dēvare-nāyaṃka¹ Eḍe-nāyaṃ-
6. ka Bēte-nāyaṃka Rudre-nāyaṃ-
7. kulu Bradukēśvaramu-sthāṇamu Bhā-
8. ma-jīyalak = icci tamm = ēlina svā-
9. mi Gaṇapati-dēva-mahā-
10. rāju pērāṃ = dama-taṃḍri Korṃ-
11. ḍe-nāyaṃkuni pērāṃ = dama-
12. talli Maila-sāni pērā Bra-

II SIDE.

13. dukēśvaramu sthāṇamu-
14. naṃ = drikūṭamu guḍlu Bhī-
15. ma-jiya = dana cētidana-
16. munana kaḷaśa-nirv(v)āṇamu-
17. gāṃ = jēyīncina ī trikū-
18. ṭamu aṃga-bhōga-raṃga-bhō-
19. ga-dhūpa-dīpa-nivēdyamu-
20. laku muphai² maṭlu velivo-
21. lam = ā-caṃḍr-ār(k)a-sthāyamu-
22. gān = icciri[ī]*ī dharm(m)ānak = evva-
23. rēn = anukūlulaina vāriki
24. sarv(v)a-saṃpadal³ = agūṃ[ī]*Brati-

¹ The anusvāras in this inscription are all written like dots.

² The letter pha is differentiated here from pa by an inverted semi-circular stroke at the bottom right-hand corner of the letter.

³ The sculptor seems to have forgotten the letter da and later on inserted it indicating the omission by a short vertical stroke.

25. kŭlul=air-ēniṁ=dama saṁpada kṣa-
 26. yam=agu[ī]*Dēva-datti gonir=ē-
 27. niṁ=dana-mala-mūtr-ādu-
 28. lu=dāna bhakṣiṁcina-vāṁḍu.

III SIDE.

[There seems to be a straight horizontal line at the top.]

29. Sva-dattāṁ para-dattāṁ vā
 30. harēr=bhūmin=nar-ādhipa |
 31. sa pacyatē mahā-ghō-
 32. rē narakē kālam=akṣa-
 33. yaṁ || [ī]* Ratn-āṇṇa-dāna-gō-śv-ā-
 34. dyas=sarv(v)ō bhūmi[h]¹* prajā-
 35. yatē | tasmād=bhūmi-pradā-
 36. nēna rājā bhavati sarv(v)adā || 2]*

TRANSLATION.

I SIDE.

[Lines 1-12.] Hail! in the Saka year 1133, (being the cyclic) year Pramōdūta, the glorious Mēluḡarṁṭurṁ Komare-nāyaka, Dēvare-nāyarkka, Eḍe-nāyarkka, Bēte-nāyarkka, and Rudre-nāyarkka, gave the place (temple) of Bradukēśvara to [Bhī]*ma-jiya; and in the name of their master and ruler king Gaṇapati, of their father Komḍe-nāyaka, and their mother Maila-sāni,

II SIDE.

[Ll. 13-22.] Bhīma-jiya, by his skilled hand-work (workmanship) executed the *kalaśas* for the temples of the triple shrine of Bradukēśvaram; and they gave thirty *maṭṭus* of waste land, to last as long as the Moon and the Sun, for the personal and public enjoyment, for incense, for light and for offerings to this triple shrine.

[Ll. 22-26.] Any one favourable to this *dharma*, obtains all (kinds of) prosperity; if (they) become antagonistic (to this *dharma*) their prosperity will perish.

[Ll. 26-28.] (Any one) taking away a gift (given) to a God is the eater of his own feaces and urine.


III SIDE.

[V. 1.] Oh king! he who steals land, whether given by himself or by others, is tormented (literally, cooked) for unending time in terrible hell.


[V. 2.] Gems, food, gift of money, cows, horses and all other (things) are born of this earth; therefore by the gift of land (one) always becomes a king.

¹ bhūmēḥ.


50. BÖTHPŪR INSCRIPTION OF MALYĀLA KUPPAMĀMBIKĀ.

1.  Svasti samadhigata-pañca-mahāśabda mahā-maṇḍalēśvara

- Anuma-komḍa-pura-var-ādhiśvara **Kākatīya Rudra-dēva-**
mahārajulu¹ Ōrumḡamṭanu prthivī-rājyam̐bu
2. sēyucumḍam̐gām = dat-prasād-āsādita-rājya-Lakṣmī-nivāsum̐d-aina śrī-
Malyāla-Gumḍa-dam̐dādhiśvaruni dharm(m)a-patni Kuppamām-
bika tana pati para-lōkānakum̐ = janitēni
3. **Būdupūranu** guḍi-gaṭṭim̐ci **Śaka-varṣam̐bulu 1198** var(t)tim̐paṇ-
gānu **Dhātṛ-sam̐vatsara Māgha śuddha 10 Gu** ā **Gumḍaya**
pēranu liṃga-pratiṣṭha sēsi ā kālamunam̐du
4. ā **Kuppasānam̐mam̐-gāru** tama koḍukulu **Bācaya Boppam̐du**
Gaṇapati-dēvam̐du parv(v)atamu Mallaya tammum̐du Mal-
laya Buddhaya Viṭṭhaya Kāṭaya koḍuku
5. **Gumḍaya** viru sahitamai ā Gumḍēśvara-dēvaraku dhārā-pūr(v)vakamai
vṛtti nīru-nēla **Bās-samudrāna** ma 2 **Kuppa-samudrāna** ma 1
Gaṇapa-samudrāna ma ½ **Budhuni-kum̐tanu**
6. ma 1½ verasi ma 5 velivolamu **Būdupūranu** ma 12 **Pōtula-maḍuguna**
ma 9 verasi ma 21 [I]* im̐tavaṭṭu ā-caṇḍr-ār(k)a-sthāyigān = icci
Cila-jīyala koḍuku **Siddha-jīyalānu**
7. **Bāca-jīyala** koḍuku **Vaija-jīyalānu** i sthānānakū oḍayulai biḍḍa biḍḍa
tharamu prasād-ōpajīvulai um̐dum̐d = ani paṇci tad-dhar(m)ma-
sam̐rakṣaṇ-ārt(t)hambai pada-krama-yuta Yajur-V(v)ēda-
8. pāraga śabda-vidyā-viśārada kavīśvarul = aina **Īśvara-bhaṭṭ-ōpādhyā-**
yalanu śāsanam̐bu seppam̐ = baṇcinam̐ = dat-prāram̐bham̐b = ēṭṭid-

anina ||  Śrī-varāha-rahas = satvam̐ śrī-Varāha jagat-prabhō |

9. rakṣatād = udadhēr² = am̐tar = akṣatā-kṣiptam̐ = am̐bu tat || [I]*

 Śrīman-Malyāla-vam̐sē śaśikara-nikar-am̐dōlan-ōnmīlana-śrī

- miśrī-bhūta-prabhūta-prakāṭa-paṭu-naṭat-kīr(t)ti-vallī-vitānaḥ |
10. āsīd = āśīr = alūn-āvali-mīlita-lasat-sampad-unmēsa-bhūṣā-vēṣ-āsēṣ-ābhirā-
mah̐ kṣiti-tala-tilakō **Gumḍa**³-dam̐d-ādhināthaḥ || [2] Śrī **Gōna**⁴-
varṇsa-nija-śekhara-**Buddhay-ākhyā**-putrī pavitra-cari-
11. tā bharitā guṇ-ōghaiḥ **īśm̐gāra-sāra-karaṇiḥ karaṇiya-dakṣā Kuppām-**
bik = ājani ca tasya satī kalatram̐ || [3]* **Lakṣmī-Nārāyaṇ-ākhyam̐**
jala-śayanam̐ = ath = āśūnya-śayy-ābhidhānam̐ s = ā-

¹ rājulu.

² The letter da was evidently forgotten and inserted later on at the bottom.

⁴ The letter na looks very much like ni.

12. namt(t)-Ārumdhatīyaṁ vratam=asita-sita-dvādaśīsu vratam ca | kalp-
ōktaṁ tac=ca tac=ca vyadhita-kula-sati-stōma-s(r)īmaṁta-bhūṣā
kūpā - hāv - ādi - vāpī-sa - Śiva-vana-taḍāga-śrī-Mukurṇda-pratiṣṭhām ||
[4]*
13. Bhū-dānaṁ bhūri-dānaṁ ratha-turaga-sadā-dānam=anna-pradānaṁ gō-
dānaṁ gēha-dānaṁ vividha-vara-paṭi-dānam=am̐bu-pradānaṁ
| ratna-(c)chat(t)ra-pradānaṁ vidhi-vihita-mahā-dānam=anyac=ca
sarv(v)aṁ **Kuppāmbā** kalpavallī mu-
14. hur=akṛta satāṁ vary(y)a-śayyā-pradānaṁ || [5]* **Śāk-ābdē vasu-
narṇda-śaṁkara-mitē śrī-Dhātṛ-saṁvatsarē Māghē māsi sitē
ca dharm(m)a-10 divasē vārē ca Vācāṁpatēḥ | Kuppāmbā
pati-saṁjñāyā**
15. kṛta-mudā liṅga-pratiṣṭhām=adāt kṣētraṁ tilyam=atulyam=apy
=adhiphalaṁ śārēyaṁ=asmai tadā || [6]*

[Below this are the following lines in rough and rude letters wholly unconnected with this inscription.]

1. Śrīmatu **Bācaya Boppaniki Viṭṭaya Kūnai Nārāyaṇunini** avva pēra
māḍini Vāraṇāsikirṇ=bucci
2. Bāca-samudraṁ venakaṁ=beṭṭina vritti ma 2 vesiri 2 ma ||

TRANSLATION.

[Lines 1-2.] Hail! while the **Kākatīya** king **Rudra-dēva**, who has attained the five *mahā-śabdās*, (who) is a *Mahā-maṇḍalēśvara* and the lord of the excellent city of **Anumakoṇḍa** was ruling the earth in **Ōrumgallu**,

[L. 2.] **Kuppamāmbikā**, the rightful wife of General **Malyāla Gurṇḍa**, who was the abode of the Goddess of kingdom, by the grace of that (king Rudra),—

[Ll. 2-3.] her husband having gone to the other world, constructed a temple at **Būdupūr**, and established a *liṅga* after that **Gurṇḍaya**, while the **Śaka** year 1198 was current, (which was the cyclic) year **Dhātṛ** :

[Ll. 3-8.] at the same time that **Kuppasānarṇma** along with her sons **Bācaya**, **Boppa**, and **Gaṇapati-dēva**, and also along with **Parvatamu Mallaya**, brother **Mallaya**, **Buddhaya**, **Viṭṭhaya**, and **Gurṇḍaya** son of **Kāṭa** gave by (pouring) gift-water, to last as long as the Moon and the Sun, the *vṛtti* (consisting of) wet-land of 2 *maṭṭurus* behind **Bās-samudram**, 1 *maṭṭuru* under **Kuppa-samudram**, $\frac{1}{2}$ a *maṭṭuru* under **Gaṇapa-samudram**, $1\frac{1}{2}$ *maṭṭurus* under **Budhuni-kunṭa**, total 5 *maṭṭurus*; dry land of 12 *maṭṭurus* in **Būdupūr**, 9 *maṭṭurus* in **Pōtula-maḍugu**, total 21 *maṭṭurus*; they ordered **Sidda-jiya** son of **Cila-jiya**, and **Vaija-jiya**, son of **Bāca-jiya**, to be the *Oḍayas* of this place, and continue as dependants for (all) generations; and requested **Īśvara-bhaṭṭ-ōpādhyāya** to say an inscription,—(that **Īśvara-bhaṭṭ-ōpādhyāya**), who is well versed in *Yajur-Vēda* including its *Pada* order, and (who was) a prince of poets well-versed in *Śabda-vidyā*.

[L. 8.] This (inscription) begins thus:—

[V. 1.] [The invocatory verse.]¹

[V. 2.] In the prosperous **Malyāla** dynasty, there was the General (named) **Gumḍa**, an ornament to the world, perfectly charming in dress and ornaments, manifesting his splendid affluence mingled with, with the exuberant creeper of his fame dancing skilfully and clearly in unison with the beauty displayed by the rocking of the numberless moon-beams.

[V. 3.] **Kuppāmbikā**, the virtuous daughter of one named **Buddhaya**, the (very) crest of the **Gōna** dynasty, (who was) laden with numberless virtues, and skilful in the (essence) of love-sport and duty, the very essence of Love,—(such a lady)—became his wife.

[V. 4.] That ornament to the world of virtuous women performed the *vrata*s, called *Lakṣmī-Nārāyaṇa*, *Jala-śayana*, *Aśūnya-śayyā*, *Anant-Ārundhatīya*, the rites on the dark and the bright *dvādaśī*, (and) several other things mentioned in the *Kalpa* texts, as also the establishment of wells, cattle-ponds, and other water reservoirs, (images of) Śiva, gardens, tanks and (images of) the glorious Viṣṇu.

[V. 5.] **Kuppāmbā** the all-bestowing celestial creeper (*kalpa* creeper) again and again made gifts to good men, of lands, gold, chariots, horses, food, cows, houses, all kinds of excellent clothes, water, jewelled umbrellas, excellent beddings, and all other great gifts laid down (by the Texts).

[V. 6.] In Śaka year (denoted by the) words wealth, the **Narīdas**, and **Sarīkara**, in the (cyclic) year **Dhātṛ**, in the month of **Māgha**, on the auspicious tenth day of the bright fortnight on the day of Jupiter, **Kuppāmbā** gladly did the establishment of a *liṅga* in the name of her lord (and) gave him (on that occasion), incomparable lands, for the cultivation of sesamum, and very fertile fields of rice.

[Now follow two lines in Telugu in crude characters.]

[L. 1-2.] **Viṭṭaya**, in the name of the grandmother of **Kūnai Nārāyaṇa** . . . sent the glorious **Bācaya** and **Boppa** to *Vāraṇāsi* in the name of his grandmother, and gave away behind **Bāca-samudram** 2 *maṭṭurus* as *vritti*, total 2 *maṭṭurus*.

51. BŌTHPŪR INSCRIPTION OF MALYĀLA GUMḌA (dated Śaka 1194).

I SIDE.

1. Śrī svasti samadhigata-paṁca-mahā-śabda mahā-maṇḍalēśva-
2. ra **Anumakorḍa**-pura-var-ādhiśvara mūru-rāya-jagadāḷa
3. vidita-vikrama-śīla parama-māhēśvara vira-Lakṣmī-nijē-
4. śvara calamarttugamḍa kadana-pracamḍa śrī-Svayambhū-

¹ The verse is of absolutely no historical importance. It is in a highly ornate and conventional style and defeats all attempts at translation.

5. dēva-divya-śrī-pāda-padm-ārādhaka para-bala-sādhaka nām-ā-
6. di samasta-prasasti-sahitaṁ śrīman=mahā-maṇḍalēśvara **Kā-**
7. **katiya Rudra-dēva-mahārājulu Ōrumgallu** mo-
8. dali bugā sukha-saṁ[kathā]*-vinōdambulaṁ
9. br̥thvī-[rājyaṁ]*bu sēyucum̐daṁgāṁ tat-prasāda-prasū-
10. kṣmi-samāśliṣṭa-dakṣiṇa-bhuja-daṁḍum̐dunu
11. śaum̐ḍum̐dunu **Saṁkisa**-pur-ādhinātha-ri-
12. ḍum̐dunu peḍamuṭṭu-gaṁḍam̐dunu bā-
13. kṣīra-pārāvāra-saṁjāta-haricaṁdanu-
14. m̐ḍu varūdhin-īśa-vara-naṁdanum̐dunu **Kuppāmbā-**
15. mā[nasa]-sarōvara-vihāramāṇa-rājaham̐sum̐dunu nija-
16. kul-ōttam̐sum̐dunu śrī-Viśvanātha-dēva-divya-śrī-pāda-padm-ā-
17. rādhakum̐dunu ripu-kula-bhēdakum̐dunu(mn)=aina śrīma-
18. **n-Malyāla-Guṁḍa**-daṁḍādhiśvarum̐ḍu maṁtri-purōhita-sē-
19. nāpati-dauvārika mahā-p(p)rathān¹-ānaṁta-sāmaṁta-subhaṭa-
20. viṭa-vidūṣaka-pāṭhaka-pīṭhamard(d)a-naṭa-nart(t)aka-rasika-raṁjaka-
kavi-[ga-]*
21. maki-vādi-vāgmi-vaṁdi-vaitālika-hāvaka-bhāvaka-gāyak-ā-
22. dy=anēka vidvaj-janambulaṁ=goluva sukh-ōpaviṣṭum̐ḍai yi-
23. ṣṭa-kathā-vinōdambulan=um̐ḍi Pāṇinīya-vyākaraṇa-vicitra-ka-
24. vitva-tatvajñum̐dunu pada-k(k)rama-yuta-Yajur-V(v)ēda-pāragu-
25. m̐ḍunun=Ātrēya-gōtra-pavitrum̐dunu **Mayūrāry(y)a-**
26. putrum̐dunu(mn)=aina **Īśvara-sūrim̐**=gāruṇya-dr̥ṣṭim̐=jūci **Sa-**
27. **ka-varṣam̐bulu 1194 vart(t)im̐parṁgānu Āṁgirasa-saṁva-**
28. **tsarāna Būdupūri** sam̐paṁbunaṁ=dana-svāmi **Gaṇapa-**
29. **ti-dēva-mahārāju** pēra taḍāgaṁbu nirm(m)im̐ci ā **Śrā-**
30. **vaṇa śuddha 15 Budha-vārāna Sōma-grahaṇa-kālamuna-**
31. **m̐ḍu** atyaṁta-saṁtōṣa-samāhita-cittum̐ḍai satkāra pū-
32. rv(v)aka[m̐bu]*naṁ = gula - śīla - vidyā - tapas - saṁpa(m)nnul = aina -
brāhmala-
33. dōṣa-rahitaṁb=aina ī **Gaṇapa-samudramu** venā-
34. m̐dr-ār(k)a-sthāyigānu vṛttulu icci tad-dharm(m)a sē-
35. rt(t)ham̐bai sakala-lakṣaṇa-lakṣitaṁbugānu
36. [śāsana]*m̐bu ceppaṁ-barṁcinaṁ=dat-prāram̐bham̐b=eṭṭid=anina [I]*

II SIDE.

37. Śrī-bāhā-bahu-rāga-kāri-rucira-k(k)rīḍākaraś=śrī-karaś=śrī-
38. yaś=śrēṇi-maraṁka-piṣṭa-paramāṁ yuṣmākam=īśaś=śriya[h I]*
39. [dha]*rm(m)i-p(p)rak(k)rama-daṁbar-āṁbara-para-prācury(y)a-cary(y)-
akṣara-
40. kṣīr-āpāra-gabhīra-kūbara-payō-rāsi-p(p)rakāś-āśayaḥ || [I]*

¹ mahāpradhān-.

41. Nird(d)arṇtyamu || Pōtri-dhātri-salīl-ōddharaṇa-pariṇataś=śrīdharah
 42. pātu yuṣmān=yiṣmas-sōṣma-kṣaṇ-ōttha-śvasana-parihṛt-āpāra-nīra-
 p(p)ra-
 43. pūrah | yad-damṣṭrā-damḍa-lagnā kṣitir=ati-lasati (p)prasphurad-ga-
 44. rv(v)a-vap(p)rak(k)riḍā-saṃsakta-rēṇuś=śriyam=iyam=urari-
 ku[rv(v)atī]*
 45. parv(v)at-āṃkā || [2]* Idi Āry(y)ā-garbhāmu || Imḍula ā . . [1]*
 46. Lasati p(p)rasarati tāra-k(k)riḍā lōla-p(p)rakāra-saṃnirē¹ | śrī . . .
 47. sphurad-ati-sōṣmā dhātri śara-para-varah pōt(t)rī || [3]* Īsatē kuru-
 48. tē sūtē khyāti yāti vipadyatē | nīyatē dyōtatē=bhyēti kīrt(t)a-
 49. yaty=adhikāyatē || [4]* Kriyā-pada-bhrāmakamu || Astu bhū-
 50. yāt=samastasya jagatō maṃgaḷaṃ śivaṃ | janō janitur=atō
 51. nauti tatas=tasmād=itō gataḥ || [5]*Punarukt-ābhāsa || Hiraṇya-
 garbhaḥ pra-
 52. thamam murāri-gabhīra-nābhī-kamalād=babhūva | marī[ci-mu]-*
 53. khyā nava-vēdhasō=pi tasmād=babhūvuh prabhavāḥ prajānā[m ||]
 [6]*[Ta-]*
 54. tō=bhavan=bhāsura-sat-prabhāvā varṇ(n)ās=suvarṇ(n)ā vara-
 pūrṇ(n)a-kāmā[h ||]*
 55. lōka-p(p)rakāma-svaka-dharm(m)a-karm(m)a-raktāḥ kalā-lōla-man
 ōnubhāvāḥ || [7]*
 56. Nistālavyamu || Kalau yugē Kākati-rāja-varṇsō viśāla-kīrt(t)iḥ kṣi-
 57. tip-ānvayēṣu | tat(t)r=āpi rājā Mahadēva-nāmā jātō=mdhra-dēśa-
 58. m samalamcakāra || [8]*Tasy=ātisasya kṣiti-pōṣa-dakṣas=saktas=
 sadā ka-
 59. rm(m)aṇi dharm(m)a-mūlē | sutas=samā[sī]*d=asamāna-bhūtir=
 b(b)hū-valla-
 60. bhaḥ śrī-Gaṇap-ābhidhānaḥ || [9]*Śatrūn=āśu pipēṣa vīra-niratān=
 baṃdhū-
 61. n=pupōṣ=ātmanō dārēṣv=ēva tutōṣa nitya-vilasaṃ²-nīty=ōnmimēṣa
 kṣi-
 62. [tau]* | saumḍary(y)aṃ ca mumōṣa Śambara-ripōr=v(v)iśvaṃ vivēṣa
 tviṣā
 63. [sa]*d-dharm(m)aṃ viśiṣēṣa yaḥ para-hitam tōṣād=iyēṣa p(p)rabhuḥ ||
 [10]*
 64. Tad(d)-rāja-bhuvisad-bhad(d)ra-mud(d)rē Rud(d)ra-mahīpatau | asmin=
 vismita-vik(k)rā-
 65. [m]tā gurv(v)im=urv(v)im praśāsati || [11]*Nirīti-nīti sup(p)rīti bhūri-
 bhū-
 66. ti-nuti-dyuti | surī nidhi-dhṛti-sphūrt(t)iś=śrī sūti-bhuvini-dviṣi || [12]*
 67. Niskamṭhyamu || Tadiya pād-āmburuh-ōpajivī Malyāla-varṇ-

¹ -saṃnirē.

68. śē kamal-ēkṣaṇ-ānśaḥ | dig-aṁta-vi(ś)śrāṁta-yaśō-vilāsaḥ śrī-Danna-
 69. sēnādhipatiḥ prasūtaḥ || [13]* Tasmād=abhūd=atula-bhāvita-puṇya-
 mū-
 70. rt(t)iḥ śrī-Bāca-sainika-patiḥ prathita-p(p)rabhāvaḥ | uddāma-rāya-
 Garuḍa-
 71. [dhva]*ja-vīra-Lakṣmi-lakṣma-kṣamā-tala-surakṣaṇa-nitya-dakṣaḥ || [14]*
 Tasmād=asmād=a-
 72. th=āsīd=ari-kari-rathinī - nātha - yūtha - p(p)rabhēda - k(k)rīḍā - gāḍha -
 p(p)rarūḍha-p(p)raba-
 73. la-parilasad-dhāma-saṁgrāma-bhīmaḥ | prācāṁ vācāṁ vicā-
 74. rē samadhika-caturaś=cāru-saṁcāra-kirt(t)ir=b(b)hū-cak(k)rē Guṁḍa-
 sē-
 75. nāpatir=ati-rasikas=saccarit(t)raika-mit(t)raḥ || [15]* Sā Bhārati
 niyamitā ra[sa]-*
 76. n-āg(g)ra-bhāgē sā kōmalā ca Kamalā nayan-āṁcalē ca | sā nirm(m)a-
 77. lā lalita-tatva-kalā-vilāsa-līlā-kalāpa-kalitā khalu yēna ci[ttē]* || [16]*
 78. Sarv(v)at(t)ra saṁtataṁ sāyam=utāpi sapadi svayaṁ | avaśy-
 79. ṁ yātim=ānūnaṁ sahasā svaḥ sadā samaṁ || [17]*Avyay-ā-
 80. bhāsa || Tanutē tanutē rāyaṁ vidyatē vidyatēr=api | rājatē
 81. rājatē yaṁ bhū bharatē bharatē śatā || [18]*Pād-ādi-yamakam[1]*

III SIDE.

82. Śrīman=kunṭha-śarāsan-ādhikaraṇē kaṇ(n)āṭa-pūrṇ(n)-aujasā vīraṁ
 83. manya samāja-sēvaṇa-patē saṁgrāma-raṁga spṛhāṁ | dhātīm lā-
 84. ṭa-nṛpāṭavīm=anudināṁ gaṁtuṁ matiṁ mābhatair=udyad=Guṁ-
 85. ḍaya-damḍanātha-vilasad=dōr-v(v)ik(k)ramō niṣkramaḥ || [19]* Kriyā-
 pada-t(t)ra-
 86. ya-gōpakamu || Śrī-Gōna-kula-dugdh-ābdhi-jātā sahaja-caṁdrakā |
 87. śrīr=iva śrī-patēr=y(y)asya p(p)rēyasī Kuppamārbikā [20]* ||
 Īhā[rī]-*
 88. cak(k)rē diśānām=aham-ahamikayā vyāpṛtais=tais=tūtōṣa [tō-]*
 89. yas-sāraṁ guṇ-aughair=iti kavi-nikarās=samprayātā jagā . .
 90. . . ṣṭāva-sthāpitānām ratim=iha kṛtinām kurv(v)atas=sarv(v)at-ōri-
 kṣa . .
 91. . . nī bibhēda p(p)rakaṭita-yaśasō yasya mēnēratasya || [21] [Imdu-vi-]*
 92. bhāsa padālu āru || Yadiya-cātury(y)a-kṛtō=tivary(y)a-
 93. pary(y)āpta-mādhury(y)a-kar-āmbu-cary(y)aḥ | ahāry(y)a-dhair(y)ē
 94. **Budha-pury(y)a-vāry(y)a-mary(y)āda-saumdary(y)a-karas=tatākah** ||
 [22]* Stabak-ā-
 95. vaḥ || Kalita-lalita-sāra-sphāra-vāri-p(p)rasāri-p(p)ramada-samada-lōka-
 96. ślōka-gaṇyas=sa puṇyaḥ | jalaja-sahaja-raṁgad-bhṛṅga-rāji-virāji vipu-

97. la-vimala-tuṅga-tvaṅgadālis=sa śāliḥ || [23]* Mithun-āvali || Kavayati
ka[viḥ]*
98. . . sau samyag-vacaḥ prabhutām=itō Gaṇapa-jaladhēs=tāraṁ nīraṁ
śās=i-
99. va=su-śīlaraṁ | amṛta-ruciraṁ pītvā nūnaṁ cakōra-gaṇō mṛ[ga-]*
100. yad=adhika-rucira¹-sāmdr-ānaṁdām tyajēd=api caṁdrikām || [24]*
Kēdār-ā-
101. tata-śāli-śāli janatā-cētas=sad-ānaṁdakṛt-sār-ākāra-nīraṁta-nīraja-ra-
102. jas-saṁcāra-caṁcaj-jalaḥ | naij-ādhi[ks]a-salīla-sāgara-sad-āhaṁkāra-śaṁ-
103. kā-karaḥ kīrt(t)iṁ yasya dig-amta-saṁtata-tatām taṁtanyatē=yam
sadā || [25]*
104. Nir-ōṣṭhyamu || Taḍāgō=sau sadā sētu-saraṇiṁ taralair=api |
svasārad²=i-
105. va saṁsārī na spṛśaty=ūrm(m)i-pāṇibhiḥ || [26]* Aṁtar=nīraṁta-sthita-
padma-sadma-padm-ā-
106. [la]*yām ditsur=iv=ōtsukō=sau | taraṅga-hastair=Gaṇap-āmbu-rā-
107. śīḥ³ prakṣālayan=Viṣṇu-padaṁ cakāsti || [27]* Budha-pura-nara
sphār-āpāra-
108. p(p)racāra-mudā-karair=G(g)aṇada⁴-jaladhī-raṅga-t(t)uṅgais=taraṅga-
karair=asau [i]*
109. kutuka⁵ iva tāṁ pratyudyōtum dyu-lōka-taraṅgiṇiṁ gaganam=a-
110. malarṁ lēḍhi-p(p)rauḍha⁶-p(p)rakṛṣṭa-calaj-jalaḥ || [28]* Kamalā vāsita
tanuḥ kamalā
111. vāsita tanuḥ | kamalā vāsi lalitaḥ kamalā vāsi lālitaḥ || [29]*
112. [A]kṣara-muṣṭika || Purataḥ pracur-ācāra-nīra-pūrēṇa dūrataḥ |
113. . gīva Gaṇap-āmbhōdhiḥ pratyudyāti p(p)riyā nadīḥ || [30]* Sad-
dhātu-vṛ-
114. ddha-prthvādi-samāsāli-samanvitaḥ | nadī-pūraṇa-saṁpūrṇ(n)aḥ Pā-
115. ṇinīyāyatē ca yaḥ || [31]* Kānt-ōpāṁta-sujāta-nūtana-lasad-vi
116. nyāsa-vanyā-mīlat-phullat-pallava-saṁcalat-pika-śuka-stōmai stuti-
stāyatē |
117. [ni]*śvās-āṁta-vikāśamāna-mahimā vāsaika-līlā-lasad-vaiśadya-dyuti-
vīci-
118. sūci-yaśasō yasy=ātiśasy=ātmanah || [32]* Nirm(m)ūrd(d)hanyamu ||
Asya śasya [ta-]*
119. dāgasya kart(t)ur=Gurḍa-camūpatēḥ | diśō daśa yaśō-rāśir=āśiṣi-
120. ṣṭa sad-āśiṣā || [33]* Viḍuṣeṣāmalaṁ vidvad-vidhōr=G(g)urḍa-
yaśōvahā | tav-asya

¹ rucis=⁴ Gaṇapa ?² svasāram=⁵ Grammar is wrong.³ The letter śi is damaged.⁶ The semi-circular stroke that is used to differentiate the letter ḍha from ḍa does not intersect the bottom right-hand corner of the main letter as in other inscriptions, but just touches it.

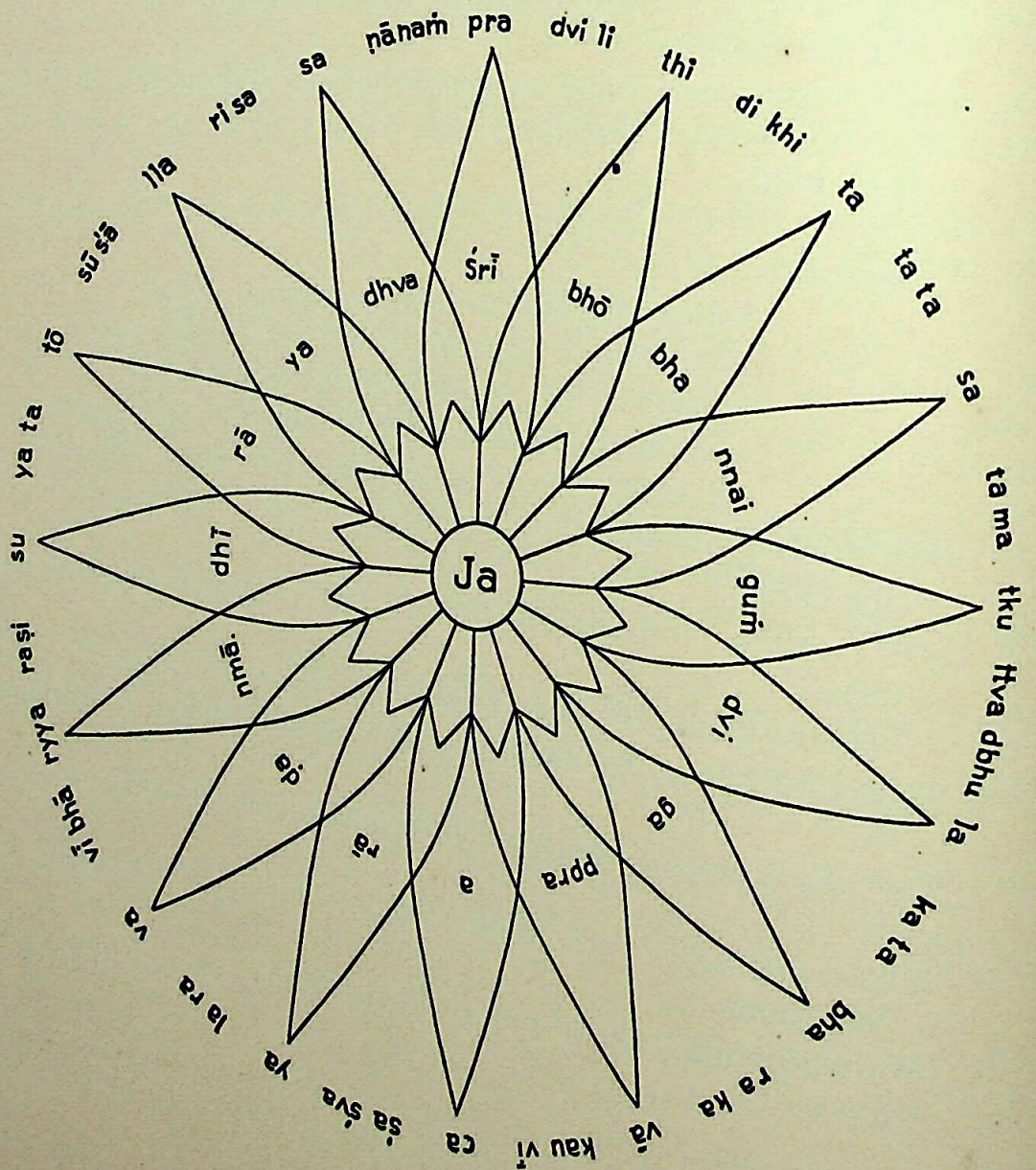
121. sakalāṁ nārīn=amganēṣu nakha-kṣataiḥ || [34]* Apaśabd-ābhāsa || Īśa
c=aiśā sakhō . . .
122. . chāday=ēha bhuvō guṇaiḥ | ūḍhā-mōgha-paṭō-nātha-kāṭhōra-phalitā
123. jaḍē || [35]* Anāvṛt-ākṣaramu || **Sāk-ābdē yuga-naṁda-śamkara-**
mitē vary(y)-Ēṁgi[rō-va-]*-
124. tsarē māsi Śrāvaṇa-nāmakē Budha-dinē Caṁdr-ōparāgē sati |
sō=[ya]*-
125. m **Gurṁḍa** - camūpatih katipaya - kṣēt(t)raṁ taḍāgē = dhikē
1 śālēyaṁ lasad-ikṣu-śākaṭam=adāt=tat(t)ra dvijēbhyō mudā || 36]*

IV SIDE.

126. Śrīman-Malyāla-Gurṁḍa-darṁḍādhiśvaruṁḍu i Gaṇapa-samudramu-
[na]*
127. brāhmalaku iccina kṣētramū | Bharadvāja-gōtrulaina **Sōmanātha-**
bhaṭṭ-ō[pā]-
128. dhyāyalakūnu **Vallena**-bhaṭṭ-ōpādhyāyalakūnu sarv(v)a-
prāyaścittārt(t)ha-
129. m̐bai gōcarm(m)amu nālugu maṛutulūnu aḍḍa | ā **Sōmanātha**-bhaṭṭ-ōpā-
130. dhyāyalaku i ceṇuvu pratiṣṭhācāry(y)a dakṣiṇa aḍḍa | Hārīta-gōtrulaina
Bommaka-
131. m̐ti sa yaṁ-gāriki Cāturm(m)āśya-nitya-bhūdāna-vratānakai
inu-ma-
132. **Āsūra-Dēvakūciṁ**-gāriki maṛutuluṁ=bādi-
133. kuṁ=buṇyamugānu Gautama gōtrulaina **Dēvare**
134. ṛtuluṁ=bādike | aṭṭi āyi **Akkena-ghaṭaśāsu-**
135. ja-gōtrulaina **Kēśava-ghaṭaśāsulaku** ubhaya-mukhi da
136. lu | Kāmākāyana-Viśvāmit(t)ra-gōt(t)rulaina **Sōmaya-**
137. [pe]***ddiṁ**-gāriki **Sētu**-darśanamunnu samud(d)ra stnānamunnu cēyiṁ-
cina dakṣi-
138. [ṇa]* maṛtulu | Śrīvatsa-gōt(t)rulaina **Alēti Pōtama-ghaṭaśāsulaku**
tama
139. . **Śrīparv(v)ata** pradakṣiṇamu sēyiṁcina dakṣiṇa muppādika | Bhara-
140. dvāja-gōt(t)rulaina **Purāṇamu Prōldēva-peddiṁ**-gāriki **Alaṁpūranu**
ta-
141. makai Kark(k)āṭaka māsānanu **Turṅgabhadrā** aṁdu stnānālu sēyiṁcina
da-
142. kṣiṇa maṛutulu | Kaum̐ḍinya-kul-ōttam̐sulaina parama-tatvajña-
Nārāyaṇa-
143. [Ma]***m̐cenarṁ**-gāriki maṛutulu | Kāmākāyana Viśvāmit(t)ra-gōt(t)ra-
pavit(t)rū-

1 This line is not visible in the plate.

144. laina **Vira-peddiṁ-gāriki** maṇṭulu | **Kaṁḍinya-gōt(t)rulaina Borṁtala-**
Viṭṭhala-pe-
 145. **ddiṁ-gāriki aḍḍa** | **Taraṇikaṁṭi** **Īsvara-bhaṭṭ-ōpādhyāyulaku** ma-
 [ṛutu-]*
 146. [luṁ]*=bādika | Ēvaṁ prārt(t)hitavān=datvā bhāvinas=sarv(v)a-
 bhūpatin |
 147. . . r=aniśaṁ yatnaḥ kart(t)avyō dharm(m)a-rakṣaṇē || [37]* Śatruṇ=
 āpi kṛtō dharm(m)aḥ [pāla-]
 148. nīyaḥ prayatnataḥ | śat(t)rur=ēva hi śat(t)ru[s]*=syād=dharm(m)aś=
 śat(t)rur=n(n)a kasya ci-
 149. t || [38]* Sva-dattā[d]*=dviguṇaṁ puṇyaṁ para-datt-ānupālanaṁ | para-
 -datt-āpahārē-
 150. ṇa sva-dattaṁ niṣphalaṁ bhavēt || [39]*Sva-dattaṁ para-dattaṁ vā yō
 harēta vasu-
 151. mḍharāṁ | ṣaṣṭiṁ varṣa-sahasrāṇi viṣṭhāyāṁ jāyatē k(k)rimiḥ || [40] Śrī ||



152. ī padma-baṁdhamunaṁdu śrī Guṁḍaya aneḍi nāmam=unnadi ॥
ī ślōkamu reṁḍu gō-
153. mūt(t)rikalu | ī reṁḍum=gūḍa jāla-baṁdhamu | ī padma-vṛttamunaṁdu
vrāsinadi
154. gūḍha caturt(t)hamaina padma-vṛttamu | idi sadivi-kramamu pra mōḍalu-
gānu rēkula tu-
155. dula akṣarālu mōḍali pādamu | dvi mōḍalaina mōḍali akṣarālu reṁḍa-
156. va-pādamu | [li]* mōḍalaina reṁḍava akṣarālu mūṁḍava-pāda-
157. mu | nālava-pādamu ī mūṁḍu pādālaṁdunan=unnadi
158. ī pādamu lalita kautuka rasa (p)prabha tōṣita vācakam ॥

[From these clues the following ślōka can be made out from the above *cakra*.

Prathita-satkula-bhav-Ācāya-vary(y)a-sut-ōllasa-
d=vidita-tat(t)va-kara-kaśāla-Viraya-sūriṇā [i]*
likhitam=adbhuta-kav-Īśvara-bhāṣita-śāsanam
lalita-kautuka-rasa-p(p)rabha-tōṣita-vācakam ॥

According to the usual method of interpretation, the following ślōka also
can be made out from the letters inside the petals of the *padma*.

Śrīja bhōja bhaja nnaija guṁja dvija gaja p(p)raja |
aja rāja ḍaja nmāja dhīja rāja yaja dhvaja ॥]

TRANSLATION.

[This inscription is in a highly ornate and conventional style of Sanskrit Poetry and many verses defeat all attempts at translation. The following does not include the translation of some of the most conventional verses which are of absolutely no historical interest and are in *citra-kavita*.]

I SIDE.

[Lines 1-26.] [These are identical with ll. 1-19 and 25-36 of No. 52 Bōthpūr inscription of Malyāla Guṁḍa (dated Śaka 1181). But this inscription is dated in the reign of Rudra-dēva (l. 7) while the next inscription No. 52, is dated in the reign of Gaṇapati (l. 7). Besides, there is one qualification of Īśvara-sūri, here, which is not found in No. 52; and that is, pada-k(k)rama-yuta-Yajur-V(v)ēda-pāraguṁḍu (l. 24 f.), which means "one who is well versed in Yajur-Vēda, including its *Pada* order."].

[Ll. 26-31.] [General Malyāla Guṁḍa saw Īśvara-sūri (l. 26)] and while the Śaka year 1194 was current, in the (cyclic year) Āṁgirasa, constructed a tank, after the name of his master Gaṇapati near Būdapūri, and during the Lunar eclipse on that 15th day of the bright fortnight in the month of Śrāvaṇa, on Wednesday,

[Ll. 31-34.] being in a very happy state of mind, gave *ṛttis* behind this faultless Gaṇapa-samudram, to last as long as the Moon and the Sun, to brahmins endowed with (noble) birth, conduct, learning and penance, after doing proper honour to them :

[Ll. 34-36.] and for (publishing?) this *dharma*, he commanded (Īśvara-sūri) to compose (literally, say) an inscription in the Classical style (literally, conforming to all the rules and endowed with all the qualities of Classical Poetry).

[L. 36.] It begins thus :—

II SIDE.

[V. 6.] First was born Brahma from the lotus of the deep navel of Viṣṇu : from him were born the nine Creators (Prajāpatis) Marīci and others, (who are) the progenitors of all people.

[V. 7.] From them were born the castes, shining in rightful glory of great fame, with their excellent objects achieved, attached very much to their respective duties and actions in the world, and with their minds fondly bent on the arts.

[V. 8.] In *Kali-yuga*, among the (various) dynasties of kings is the **Kākati** royal dynasty of wide fame. In that dynasty was born a king called **Mahadēva**, who beautified (was an ornament to) the **Āṇdhra** country.

[V. 9.] To him there was a son named **Gaṇapa**, the beloved of the Earth, of unequalled fortune, devoted always to virtuous acts and efficient in fostering the very praiseworthy land.

[V. 10.] That king crushed quickly his enemies ; fostered his relatives ; satisfied himself with his own wedded wives ; shone in the world with his ever flashing statesmanship ; stole away the beauty of Cupid ; pervaded the universe with his brilliance ; intensified (enhanced) virtue, (and) gladly strove for the welfare of others.

[Vv. 11 & 12.] In the land of that king **Rudra** who was marked by good fortune and who was ruling this big earth with wonderful valour ; (in the land) which was shining with the praises of flourishing prosperity and ample satisfaction, with righteous rule and absence of general trouble, which was the birth place of great joy to learned and good men, (and which was) free from enemies,

[V. 13.] in the **Malyāla** dynasty, which was living by the grace of the lotus feet of that king, was born General **Danna**, whose fame extended to the ends of quarters and (who was) an incarnation of Viṣṇu.

[V. 14.] From him was (born) General **Bāca**, of unequalled righteous personality, of well-known prowess, and ever proficient in the protection of the kingdom which had the characteristic Goddess of victory represented by the **Garuḍa** banner of this strong king.

[V. 15.] From this General was then born General **Gurṇḍa**, terrible on the battle-field with his prowess shining immensely with the sport of breaking asunder the phalanx of the chariots and elephants of the enemies, very adept in the connoisseurship of ancient literature, with his fame pervading the world well (widely?), and a man of excellent taste whose friends were solely men of good conduct.

[V. 16.] The Goddess of learning was held in the tip of his tongue and the lovely Goddess of wealth at the end of his eye; and in his mind (was) the Goddess *Nirmalā* (Pārvatī?) sporting in the play of the beautiful arts.

III SIDE.

[V. 20.] Whose wife was **Kuppamāmbikā** born of the milky ocean of the **Gōna** dynasty, by nature lovely like **Lakṣmī** (the beloved) of God **Viṣṇu** (and one who was born along with Candra).

[V. 22.] [The idea of this verse is this. By whose dexterity was constructed a beautiful tank in **Budha-puri** whose water was excellent and very sweet.]

[V. 25.] The people who were glad on drinking the good and ample waters of that auspicious tank made its fame extend always as far as the ends of the quarters;—(the tank), (which was) shining with rows of bees moving always on lotuses, and which was surrounded by paddy-fields, whose rows were luxuriant, shining, high and dancing.

[V. 26.] This tank never touches the line of the tank-bund with its tremulous arm-like billows; even as a householder will not touch his own sister with his libidinous billow-like arms.

[V. 27.] This **Gaṇapa** tank appears to be washing the feet of God **Viṣṇu** with its hand-like waves (washing the sky by raising its hand-like waves), as if yearning to present Him with the Goddess **Lakṣmī**, living in the lotuses which abound in this tank.

[V. 28.] With its water rising very high (in the form of waves) the **Gaṇapa** tank licks the clear sky with the hands of its waves billowing high as though desirous of welcoming the heavenly Ganges and gives immense joy to the inhabitants of **Budha-pura**.

[V. 30.] With its flood of water stretching out in front, in great courtesy, the **Gaṇapa** tank, like a lover, receives its beloved streams from a distance.

[V. 32.] The praise of which praiseworthy tank is spread by the bevy of parrots and cuckoos, collecting and hopping on the blooming sprouts in the wood artificially laid out and freshly grown in its beautiful neighbourhood.

[V. 33.] By the praise of the good, the fame of the constructor of this praiseworthy tank, namely General **Gurṇḍa**, rests in the ten quarters.

[V. 36.] In **Śaka 1194** in the excellent (cyclic) year **Amgirasa**, in the month called **Śrāvaṇa**, on Wednesday, when there was Lunar eclipse, General **Gurṇḍa** gave away with pleasure as gift to Brahmins, there, a few fields, a big tank and flourishing sugar-cane fields.

IV SIDE.

[Ll. 126-146.] The fields given away by the glorious **Malyāla Guṇḍa** to Brahmins under this **Gaṇapa-samudram** (tank) are (as follows): for **Sōmanātha-bhaṭṭ-ōpādhyāya**, and **Vallena-bhaṭṭ-ōpādhyāya** of **Bhāradvāja gōtra**, four *maṭturus* and one *aḍḍa*, according to *gōcermamū* measurement for expiation of all sins; for that **Sōmanātha-bhaṭṭ-ōpādhyāya** one *aḍḍa* as the fee for being the master (who performed) the consecration of this tank; for **Bommakarṇṭhi** of **Hārīti gōtra**, two (*maṭturus*), for the *vratam* of giving away land every day during *Cāturmāsya*; for **Āsūra-dēva-kūci** *maṭturus* and a quarter (?) for merit to **Dēvare** of **Gautami gōtra** *maṭturu* and quarter: for **Akkena-ghaṭasāsulu**, and **Kēśava-ghaṭasāsulu** of (**Bhāradvāja**?) *gōtra*, *ubhayamukhi*-(*daṣṣiṇa* ?); *maṭturus* as fee for **Sōmaya-peddi** of **Kāmakāyana-Viśvāmitra gōtra**, for making him do a pilgrimage to *Sētu* (literally, the sight of *Sētu*) and Sea bath; for **Ālēti Pōtama-ghaṭasāsulu** of **Śrīvatsa gōtra** three-fourths of a *maṭturu* as fee for causing *pradakṣiṇams* (turning round and round) made at **Śrīparvata**; for **Purāṇamu-Prōldēva-peddi** of **Bhāradvāja gōtra**, who made (some people) do (sacred) baths in the **Tuṅgabhadra**, at fee; for **Nārāyaṇa Maṛcena**, who knew the supreme truth, (and who was of) **Kaumḍinya gōtra** (one ?) *maṭturu*; for **Vira-peddi** of **Kāmakāyana-Viśvāmitra gōtra** (one ?) *maṭturu*; for **Borṇtala Viṭṭhala-peddi** of **Kaumḍinya gōtra**, one *aḍḍa*; for **Taraṇikarṇṭhi** **Īśvara-bhaṭṭ-ōpādhyāya** one and one-fourth *maṭturus*.

[Vv. 37-40.] [These are the usual imprecatory verses.]
[Now follows the *Cakra*.]

[Ll. 152-157.] In this *Padma-baṇḍha* there is the name of the glorious **Guṇḍaya**. This verse is (consists of) two *Gōmūtrikas*. Both of these form *Jāla-baṇḍha*. In this *Padma-vṛtta* is written a *Padma-vṛtta* which is *Gūḍha-caturtham*. The method of reading this (is as follows); beginning with 'pra' the letters at the end of the petals form the first *pāda* (a fourth of the verse); the first letters beginning with 'dvi' form the second *pāda*; the second letters beginning with 'li' form the third *pāda*; the fourth *pāda* is in these three *pādas*; this *pāda* is 'an expression pleasing with the sentiments of *Lalita*, and *Kautuka*.'

52. BŌTHPŪR INSCRIPTION OF MALYĀLA GUṆḌA (dated Śaka 1181).

I SIDE.

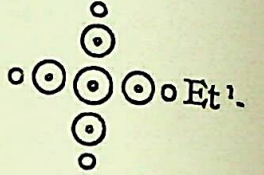
1. Śrī svasti samadhigata-parṇca-mahā-śabda mahā-ma-
2. ṛṇḍalēśvara **Anumakarṇḍa**-pura-var-ādhīśvara mū-
3. ru-rāya-jagadāḷa vidita-vikrama-śīla parama-Māhē-

4. śvara vīra-Lakṣmī-nijēśvara calamettu-gaṁḍa kadana-pracaṁ-
 5. ḍa śrī-Svayaṁbhū-dēva-divya-śrī-pāda-padm-ārādhaka
 6. para-bala-sād(h)aka nām-ādi samasta-prasasti sahitaṁ
 7. śrīman-mahā-maṇḍalēśvara **Kākatīyya Gaṇapati-dē-**
 8. **va**-mahārājulu **Ōrumgallu** mōdali paṭṭaṇaṁ-
 9. bugā sukha-saṁkathā-vinōdambulam bruthivī-rā-
 10. jyāmbu sēyuc-uṁḍaṁgāṁ tat-pāda-prasāda-prasū-
 11. ta prājya-rājya-Lakṣmī-samāśliṣṭa-dakṣiṇa-bhujā-daṁ-
 12. ḍuṁḍunu samara-samaya-śaṁḍuṁḍunu **Saṁ-**
 13. **kisa-pur**-ādhinātha-ripu-timira mārt(t)āṁḍuṁḍu-
 14. nu Peḍamuṭṭu-gaṁḍaṁḍunu vīra-vitarāṇa-guṇa-ga-
 15. ṇ-ālaṁkāruṁḍunu satata-sad-ācāruṁḍunu **Bā-**
 16. **cāmbik**-ōdara-kṣīra-pārāvāra-saṁjāta-harica-
 17. ṁdanuṁḍunu **Bāca**-varūdhiniśa-vara-naṁdanuṁḍu-
 18. nu **Kuppāmbā**-mānasa-sarōvara-vihāramāṇa-rā-
 19. ja-haṁsuṁḍunu nija-kul-ōttaṁsuṁḍunu
 20. vāra-nārī-yauvana-vana-vasaṁtuṁḍunu duṣṭa-
 21. turaga-rēkhā-Rēvaṁtuṁḍunūn = asi-musala-kārm(m)u-
 22. ka-pramukha-nikhil-āyudha-kuśaluṁḍunu
 23. vividha-kīrt(t)i-viśāluṁḍunu rāja-samāja-jē-
 24. giyamāna-nija-bhuja-vijayūṁḍunu vikrama-
 25. vijita-vijayūṁḍunu śrī-Viśvanātha-dēva-divya-
 26. śrī-pāda-padm-ārādhakuṁḍunu ripu-kula-
 27. bhēdakuṁḍunu(m)n = aina Śrīman-Malyāla-Guṁḍa-daṁḍādhi-
 28. śvaruṁḍu maṁtri-purōhita-sēnāpati-dauvārika-ma-
 29. hā-pradhān-ānaṁta-sāmaṁta-subhata-viṭa-vidūṣaka pāṭha-
 30. ka-pīṭhamard(d)a-naṭa-nart(t)aka-rasika-raṁjaka-kavi-gamaki-vā-
 31. di-vāgmi-vaṁdi-vaitālika-hāvaka-bhāvaka-gāyak-ā-
 32. dy-anēka-vidvaj-janaṁbulu goluva sukh-ōpaviṣṭuṁ-
 33. ḍai yiṣṭa-kathā-vinōdambula(m)n = uṁḍi Pāṇiniya-
 34. vyākaraṇa-vicitra-kavitva-tatvajñuṁḍunūn = Ātrēya-
 35. gōtra pavitruṁḍunu Mayūrāry(y)a-putru-
 36. ṁḍunu(m)n = aina **Īśvara-sūriṁ** = gāru(m)ṇya-driṣṭiṁ¹ = jū[ci]*
 37. śrīman-Malyāla-Guṁḍa-daṁḍādhiśvaruṁḍu iccina brāhma-
 38. ṇa-vṛttulu śrī-Vāraṇāsiki Gayakunu **Ālēṭa-**
 39. **ppeṁgāriṁ** = bucci **Bās-samudramu** venukan = iccirṁḍi inu
 40. maṇutulu aṁḍē grahaṇa-kālamaṁḍu **Īśvara-bha-**
 41. **ṭṭ-ōpādhyāyalaku** ubhaya-mukhi-dakṣiṇa-maṇutu-
 42. . . . pēra . . . ḍi **Appanaṁ-gāriki**
- [the last line is damaged.]

¹ dṛṣṭim = .

II SIDE.

43. ci Saka-varṣambulu 1181 vart(t)impaṅgā Si-
 44. ddhārt(t)hi saṁvatsara Caitra śuddha 13 gu | tama talli
 45. Bās-sāni pēranu Būdapūri samīpambuna taṭā-
 46. kaṁbu nirm(m)in̄ci tad-dharm(m)a-khyāpan-ār(t)thambai śāsanambu
 47. seppam=baṁcinam=dat-prāraṁbhamb=eṭṭid-anina | kaṁ-



48. thē lasad-āmbud-āli-tulitām=ālōkya nīla-dyuti-
 49. m̄ maulau kēvalam=ēva Jahnu-tanayām dēvō na dha-
 50. ttē=dhunā | kaṁthē=pi dyumanōs=sutām=ati-muhur=m(m)u-
 51. gdh-āmbikā śamkatē yad=yad=vastu samīhitaṁ
 52. vitaratāt=tat-tad=bhavad[bh]*yō bhavaḥ || [1]* Līlā-varāha-
 53. harir=ātanutās=Chivam² vō yat-kēsar-āgra-kali-
 54. t-ōdadhi-bim̄du-br̄mdam | kṣōṇi-kara-g(g)rahaṇa-ma-
 55. m̄gaḷa-kalpita-ōru-śēṣ-ākṣat-ākṛti-dhiyam tanutē
 56. nitāntam || [2] Āvirb(b)abhūva kamalam vimalam vi-
 57. kāsī-nābhī-gabhīra-sarasah Puruṣ-ōttamasya | jā-
 58. tas=tatō janayitā jagatō vidhātā sō=jīja-
 59. naj=jagad=idam sakalam salilam || [3]* Catvārō jagati khyā-
 60. tās=tatō varṇ(n)ās=samantataḥ | sva-dharm(m)a-karm(m)a-nirm(m)ā-
 61. ṇa-nipuṇā nirm(m)al-aujasaḥ || [4]* Tēṣām=amēya-mahi-
 62. mā mahitas=turīyō varṇ(n)a[ś]*=śriyah prasava-bhū-
 63. mir=ati-pravṛddhaḥ | śuddhō=bhavat=samadhikam ca[tur-a]*
 64. m̄(n)avānām dugdh-ābdhivat=puruṣa-ratna-gaṇair=u[pētaḥ]* || [5]*
 65. Prasastam=asti tatr=āpi Kākatiya-kulam . . .
 66. dhātrā dhātrīm samōddhart(t)um=ākalpam . . .
 67. tam || [6]* Jātaḥ khyātas=sarv(v)ataś=cāru mū . . .
 68. mitr-ānēka-bhūpāla-kālah | vary(y)ō dhury(y)ō . . .
 69. m̄ bhūti-bhājām dhīrah śūrah Prōla-nā . . .
 70. lah || [7]* Tasya śasya-caritrasya samāsīd=asa . . .
 71. h | mahā-vīrō mahā-tējā Mahādēva-ma[hīpa]* . . .
 72. tiḥ || [8]* Cam̄cac-cāmara-dāyini³-kara-raṇad-ratn-ōj(j)valat-ka-
 73. m̄kaṇa-krēm̄kār-ānuga-gīta-vikrama-kathaḥ prō-
 74. dyat-pratāp-ānalah | āsīd=bhū-bharāṇa-kṣamō Ga-
 75. ṇapati-kṣōṇi-patis=tat-sutas=sarv(v)-ōrv(v)ī-pati-mauli-
 76. mar̄ḍana-lasat-pād-āraviṁda-dvayaḥ || [9]* Tat-prāsā-
 77. da-prasūt-āti-prājya-rājya-śriy-āsri-
 78. tam | asti svasti madulāsi Malyāla-kulam-ūrj(j)ita-
 79. m̄ || [10]* Agan̄ita-ripu-nr̄pa-nikarō vitarāṇa-guṇa-caṇa-ga-
 80. nē ga(m)nyah | dhanyō Dannaya-nāmā samajani naya-vi-

¹ The first letter looks like a badly chiselled ya. Yat- is the correct form.
² ātanutāc=Chivam.

81. naya-maya-tanus=tasmin || [11]* Tasmād=abhūt=prabhūt-ā-
 82. ri-garv(v)a-darv(v)i-kar-aujasah | Gārutmatam=iv=āmbōdhē
 83. ratnam **Bāca**-camūpatih || [12]* Smarasy=ēva Ratis=tasya jā-
 84. y=āsīd=**Bācamārbikā** | śṛṅgāra-rasa-sārēṇa
 85. racit=ēva Virimcinā || [13]*Tatas=samāsīd=asamāna-vi-
 86. kramō Harēr=iv=āsau harir=adbhuta-kramah | vibhi-
 87. nna-mādyad-ripu-kumbhi-kumbhakah pracamḍa-dhī-¹

III SIDE.

88. r=G(g)urṁḍaya-damḍanāyakah || [14]*Nirākariṣṇus=sama-
 89. rē=ri-virān=alamkariṣṇuḥ caraṇau Śivasya | vard(d)hiṣṇur=āśi-
 90. rb(b)hir=asau samēṣām vart(t)iṣṇur=adhvany=asakṛt=satām ca[1]*
 [15]*
 91. Dik-kāmtā-parivēlitē=ti-vitatē raṁgē dharitrī-talē
 92. [dī]pr-āmaṁda-ravimdu-sāmdara-tara-prōdyat-pa-
 93. [dī]pāmcitē | stōtr-ālāpa-kalāpa-bamdhura-vacō
 94. [vā]ditra-dhīra-svanair=n(n)ityam nart(t)ayatē mudā kavi-sa-
 95. [dō]* yat-kīrt(t)i-rāmām=imām || [16]*Yasya prōddhatana
 96. . . ya garuḍ-ākārām patākām bhayā-
 97. d=darśam darśam=anēka-vairi-nṛpati-vyāl-āvali-vyāku-
 98. lā | vakrā kark(k)aśa-kamcukēna kalitā vātāśa-
 99. nāg-āhatē prāṇa-trāṇa-parāyaṇā giri-gu-
 100. hā-valmika-raṁdhr-āmtaram || [17]*Lōkē sadā vitaranē
 101. ca ranē ca yasminn=ādhyam bhaviṣṇur=akhilāś=cira-
 102. m=art(t)hi-sārt(t)haḥ | sanyasya śastra-nikaram viracayya
 103. vēṇir=n(n)agnam-bhaviṣṇur=abhavad=bhuvi vairi-varg(g)ah || [18]*
 Amgīkr-
 104. tā sadā yasmin(n)=amgais=saptabhir=aṣṭabhiḥ | rājya-La-
 105. kṣmīr=ati-prājyā yōga-vidyā ca dīpyati || [19]* Sa ē-
 106. va Janakō nūnam jāto **Gurṁḍaya**-samjñayā |
 107. nō cid²=īdṛg=vidham bhāgyam tatva-vit(t)vam katham bhavēt || [20]*
 108. Śrī-Gōna-**vaṁśa**-mahaniya-payōdhi-jātā³ **Ma-**
 109. **lyāla**-vaṁśa-vana-nirm(m)ita-nitya-bhūṣā | **Kuppām-**
 110. **[bi]*kā** vibudha-maṁḍala-sēvyamānā samśritya
 111. [ta]*m phalati kalpa-lat=āti-kāmtā || [21]*Dharm(m)a-ka-
 112. [rm(m)a-vi]*lōlasya tasya nirm(m)ala-cētasah | mūrt(t)ō
 113. [dharma]* iv=ābhāti tadāgō dharanī-tale || [22]* Māna-
 114. sam=mānasēn=āpi na smaramtō niramtaram | rāja-
 115. hamsā mudā svaccham yat=tōyam=adhi-śēra-

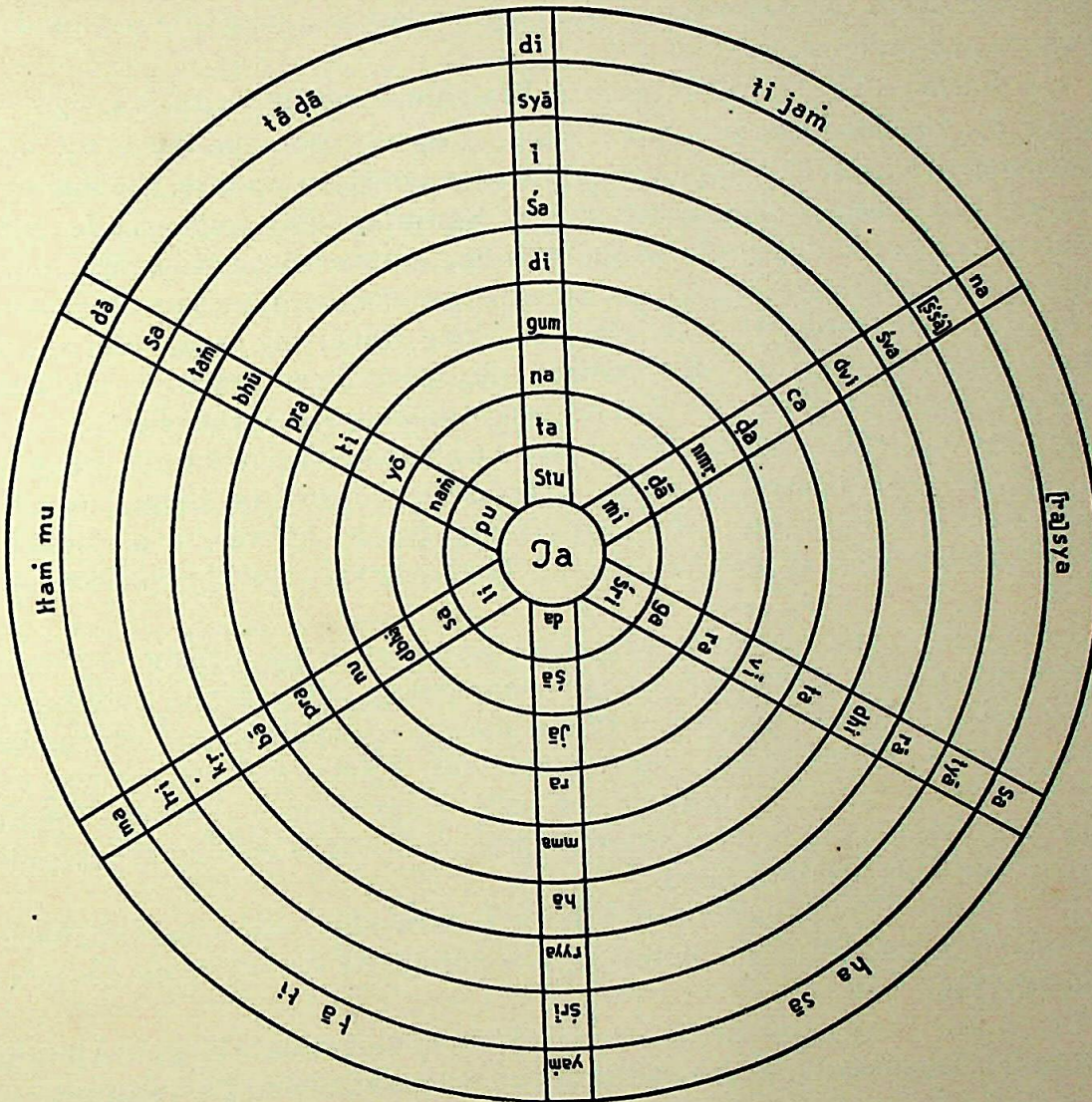
¹ Here begins a totally different inscription abruptly which is continued at the bottom of the other two sides of the pillar. For Text and Translation see Appendix to this inscription.
² cēd =
³ There seems to be a superfluous vowel sign of u to the letter jā in this word.

116. [yāt]*¹ || [23]* Uttuṅga-ṛaṅgan-nija-sētu-jāta(c)-chā-
 117. yā-taru-cchāya-sukh-ōpaviṣṭaḥ | prastauti pā-
 118. mtha-prakaras=sad=ētham yad-vāri-vidhvasta-sama-
 119. sta-trṣṇaḥ || [24]* Gāmbhīry(y)avān=api mahān=api bhōga-
 120. śūnya-kṣār-aurv(v)a-tapta-jala-saṁkalitas=samudraḥ |
 121. ētēna viśva-janat-āti-niṣēvyamāṇa-su-svādu-śī-
 122. tala-jalēna samaḥ katham syāt || [25]* Sarv(v)ataḥ parv(v)ata-
 123. stōma-racitō nicit-ōpalaḥ | yasya śasya mahā-
 124. sētus=sētu-baṁdh-ati-baṁdhuraḥ || [26]* Samā-samā.
 125. ra-tarā-yadīya-śālēya-kēdāra-virāja-[māna]*-
 126. ḥ | parair=alamkāṣaka-harṣa-hētuḥ puṣṇāti paścā-²
 127. d=api sarv(v)a-jamṭūn || [27]* Saṁtānō=pi taḍāgō=ya-
 128. m citram bhuvi divi priyam | phalam=art(t)hayamā-

IV SIDE.

129. nāya dadatē vipulam phalam || [28]* Śāk-ābdē śaśi-dam-
 130. ti-saṁkara-mitē Siddhārt(t)hi-saṁvatsarē Caitrē māsi
 131. sita-Trayōdaśa-tithau vārē Gurōś=śōbhanē | nirm(m)ā-
 132. y=ōttama-Būdapūri-nikaṭē sō=yam taḍāgam va-
 133. ram Bācāmb-ābhidhay-āṁkitam tam=akṛta śrī-Gu-
 134. ṛṇḍa-damḍādhipaḥ || [29]* Tasminn=ēva śubhē kālē taḍāgam=a-
 135. param mudā | tulyam tēna guṇais=sarv(v)ais=sākṣā-
 136. t=sōdaravat=sadā || [30]* Tasya Bāca-samudrasya kulyā-
 137. nīrēṇa pūritam | janat-ānamda-saṁdōha-kā-
 138. riṇam hāriṇam param || [31]* Dharm(m)āy=āsau vini-
 139. rm(m)āya Gurṇḍa-damḍādhipō bhuvi | priyāyā-
 140. ḥ Kuppamāmbāyā nāmn-āṁkitam=athā vya-
 141. dhāt || [32]* Tasya sētau priyāyāś=ca tasyā sva-
 142. sya ca saṁjñayā | dēvālaya-dvayam tēna ni-
 143. rm(m)itam nirm(m)al-aujasā || [33]* Asya dharm(m)asya nirm(m)ātā
 144. nirm(m)al-ātmā yaśō-nidhiḥ | Gurṇḍa-damḍādhinā-
 145. thō=sau ciraṁjīyāt=sad-āśiṣā || [34]* Ī śāsana-
 146. mu seppina Īśvara-bhaṭṭ-ōpādhyāyalaku Malyā-
 147. la-Gurṇḍaya ā-caṁdr-ār(k)a-sthāyigānu Kuppā-sa-
 148. mudramu venukan=iccinadi nīru-polamu maṛu-
 149. tulum=bādikeṁḍu veli-volamu padi maṛu-
 150. tulu || Ēvam prārt(t)hitavān=datvā bhāvīnas=sarv(v)a-bhū-
 151. patin | yuṣmābhir=aniśam yatnaḥ kart(t)avyō dharm(m)a-ra-
 152. kṣaṇē || [35]* Sāmānyō=yam dharm(m)a-sētur=nṛpāṇām kālē
 153. kālē pālāniyō bhavadbhiḥ | sarv(v)ān=ētān=bhāvīnaḥ pārt(t)hi-
 154. v-ēṁdrān=bhūyō bhūyō yācatē Rāma-caṁdraḥ || [36]*

¹ There seems to be an extra letter here quite superfluous for the śloka.
² The consonant sign of ca is written in a very peculiar manner.



155. Remḍava-valayamaṇḍula pēru taḍāga-śāsanamu
 156. nālugo-valayamaṇḍula pēru **Gumḍa-vīra**-nuti [ēḍō]*-
 157. valayamaṇḍula pēru **Īśvarāry(y)a**-kṛtamu iṭṭu ka[vi]*-
 158. kāvya-kathā-nāyaka-garb(b)haṇbai ī cakra-baṇḍham=idi[ī]*ī śā-
 159. sanamu **Oddaya** likhitamu[ī]*

TRANSLATION.

I SIDE.

[Lines 1-10.] Prosperity, Hail! while the glorious Mahā-maṇḍalēśvara, the Kākatīyya king Gaṇapati was ruling in the delights of pleasant conversations, from the capital of Ōruṅgallu—the Mahā-maṇḍalēśvara) who has attained the five *mahā-śabdas*, the Lord of the excellent city of Anumakoṇḍa, the ruler (i.e. conqueror) of the three kings, of well-known heroic nature, a great devotee of Mahēśvara (i.e. Śiva), the sole lord of the Goddess of heroism, Calamettu-gaṇḍa, terrible in battle, the worshipper of the divine lotus feet of God

Svayambhū-dēva, the destroyer of the enemy army, and (one who was) endowed with such and other titles.

[Ll. 10-28.] The glorious general **Malyāla Guṇḍa**, with his right arm clasped by the Goddess of ample royal prosperity born of the grace of his feet (Gaṇapati's feet), skilled in the (various) methods of warfare, the Sun to the darkness of the enemy, namely the king of **Saṁkisa**, *Peḍamuṭṭu-gaṇḍa*, having the adornments of a multitude of qualities like munificence and heroism, always of proper conduct, the (celestial tree of) *Haricandana*, born in the milky ocean of the womb of **Bācāmbā**, the excellent son of king **Bāca**, the royal swan sporting in the *Mānasa* lake (mind) of **Kuppāmbā** (his wife), an ornament to his family, the spring season to the forest of the youth of courtesans, the chastiser of the naughtiness of ill-behaving horses, expert in all missiles like sword, mace and bow, illustrious with manifold fame, with the exploits of his arms being sung in assemblages of kings, (one) who won his victories by his valour, a worshipper of the divine lotus feet of God Viśvanātha, (and one) who rent the conclave of his enemies,

[Ll. 28-33.] was seated in happiness, and was in the delight of pleasant conversations, being attended on by ministers, preceptors, generals, gate-keepers, chief attendants, infinite number of feudatories, good soldiers, love accomplices, jesters, readers of panegyrics, love-companions, actors, dancers, connoisseurs, humorists, poets, general speakers (or voice-entertainers), debators, orators, panegyrists, people proficient in gestures, those proficient in emotional expression, musicians and many learned people.

[Ll. 33-36.] (He) looked favourably at **Īśvara-sūri**, who knows the secrets of *citra-kaviṭva*, and *Pāṇini's* grammar, the purifier of *Ātrēya gōtra*, the son of **Mayūrārya**,

[Ll. 37-42.] and gave the (following) *vr̥ttis* for brahmins; he sent **Ālēṭappe** to **Vāraṇāsi** (Benares) and **Gaya** and gave two *maṛṭurus* behind **Bās-samudram**: there itself (he gave), during the time of the eclipse to **Īśvara-bhaṭṭ-ōpādhyāya**, as *ubhaya-mukhi-dakṣiṇa* (present), *maṛṭuru*

II SIDE.

[Ll. 43-47.] While the Śaka year 1181 was current, (in the cyclic) year **Siddhārthi**, on the 13th day of the bright fortnight, on **Thursday**, (he) constructed a tank near **Būdapūru**, after his mother's name, and asked (**Īśvara-sūri**) to compose (say) an inscription for making that *dharma* permanent. It begins thus:

[Verse 1.] May Śiva bestow upon you whatever things you may desire; innocent **Pārvatī**, on seeing the blue colour shining in his neck, resembling (the colour) of a row of shining clouds misapprehends (that) the Lord not only has the Ganges on his head but the **Jumna** also (lit., the daughter of the Sun) on his neck.

[V. 2.] May **Viṣṇu**, who sportingly (took) the form of Boar extend to you prosperity, the water drops of the ocean on the tips of whose hair give very much the idea of the auspicious grain scattered on the occasion of his marriage with the Earth.

[V. 3.] From out of the deep navel-lake of the Supreme Being emerged a pure full-blown lotus. From it was born Brahma, the father of the world, who playfully created all this universe.

[V. 4.] The four castes (*varṇas*), which were experts in observing the duties of each and which were pure, attained celebrity all over the world from that Brahma.

[V. 5.] Among these (was) the fourth caste of immeasurable greatness, honoured, the birth place of wealth (the breeder of wealth), great in numbers, very pure like the milky ocean among the four oceans, and having many excellent men in it.

[V. 6.] In that (fourth caste) there is the praiseworthy **Kākatīya** dynasty which has been designed by the creator for the uplift of the world.

[V. 7.] (In that caste) was born (king) **Prōla**, (who was) famous everywhere, of charming appearance, (the very) God of Death to all his enemy kings, excellent, able brave and valorous.

[V. 8.] To him of praiseworthy conduct was (born) an (unrivalled son), king **Mahādēva** (by name), a great warrior and of great valour.

[V. 9.] There was his son, king **Gaṇapati**, whose two lotus-feet shone like ornaments on the crowns of all the kings, fit to bear the burden of the earth, whose valour shot up like fire, and the stories of whose valour were sung to the accompaniment of the sweet sounds, of the wrist-ornaments with shining gems, sounding on the hands of damsels waving *cauris*.

[V. 10.] There is the powerful **Malyāla** dynasty, happy and flourishing, with the extensive kingdom given by the grace of that **Gaṇapati**.

[V. 11.] In that dynasty was born the fortunate **Dannaya** who was the (very) form of modesty and politic behaviour and who was counted among those rich in the virtue of munificence.

[V. 12.] From him was born General **Bāca**, like a gem from the ocean and like the Garuḍa weapon (*astra*) (in putting down) the power of the numberless and arrogant serpents (called) enemies.

[V. 13.] To him there was the wife named **Bācamāmbikā** like Ratī to Manmatha, (who appeared) as if created by Brahma, out of the sentiment of Love.

[V. 14.] From him, as from Viṣṇu was born this General **Gurṇḍaya** of unrivalled valour and wonderful strength, awe-inspiring, and a lion in tearing open the heads of maddened elephants (that were) the infatuated enemies.

III SIDE.

[V. 15.] He defeats the enemy-warriors in battle, adores the feet of Śiva, flourishes by the blessings of all people and always walks on the path of the virtuous.

[V. 16.] The damsel of whose fame is made to dance by the assemblage of poets, with the deep sounds of instruments and songs full of (his) eulogy, on the very broad stage of this earth, (surrounded?) by the damsel-like quarters

(dik-kāntā) and beautified by the lamps of the closely-rising Sun and the Moon, which are dazzling and never dull.

[V. 17.] Seeing again and again with fear the *Garuḍa*-like erect banner of (Gurṇḍa), the numerous enemies resembling a swarm of serpents get confounded and with zig-zag course and rough clothes enter the holes of the caves of mountains to save their lives.

[V. 18.] The group of his enemies in the world became rich in his constant munificence by getting all that they begged (from him) : and in his battle, they always became naked with their hair tied up into knots and with their weapons thrown away.

[V. 19.] In him were fostered eternally, kingship and spirituality, shining forth amply with their seven¹ and eight² essentials respectively.

[V. 20.] Surely that Janaka himself was born with the name Gurṇḍaya ; otherwise, how can there be this kind of fortune and spiritual insight.

[V. 21.] The very beautiful celestial creeper of *Kuppāmbikā*, born in the great milky ocean of the *Gōna* dynasty, an eternal ornament to the forest of *Malyāla* dynasty, (and one who was) honoured by the learned men (the gods), bears fruit along with him.

[V. 22.] As if his benevolence had taken that shape, there is a tank of his, on this earth,—(of him) who is fond of virtuous acts, and (who was) pure in mind.

[V. 23.] In whose (tank's) clear waters royal swans lie in happiness, never thinking of the lake *Mānasa*, even in their mind.

[V. 24.] The caravan of travellers quenched their thirst by its water, sat happily in the shade of the trees grown high on its bank (and) began (to speak) thus ;

[V. 25.] 'Even though it is deep and big how can that ocean which is full of untasteable salt water and burnt by the submarine fire, be an equal to this tank, which is full of tasteful and cool water, (and is) very much enjoyable by the whole world.'

[V. 26.] The great praiseworthy tank-bund around (this tank), made up of a group of hills and also piles of stones, is more beautiful than even the great *Sētu-bandha*.

[V. 27.] (This tank) shone with paddy fields and not only caused joy to the cultivators but also fostered all animals.

[V. 28.] This tank is, strangely, the celestial *Santāna* tree ; to him who asks for fruit it gives the dear fruit, in this earth and in heaven.

IV SIDE.

[V. 29.] In Śaka 1181, in the cyclic year Siddhārthi, in the month of Caitra on the thirteenth day of the bright fortnight, on an auspicious

¹ Vide Glossary under *rāḍy-āṅga*.

² Vide Glossary under *yōg-āṅga*.

Thursday, General **Gumḍa** constructed this good tank in the vicinity of the excellent **Būdapūri** and named it after **Bācāmbā**.

[Vv. 30-33.] At the same auspicious time (General **Gumḍa**) constructed in this land with pleasure for the sake of *dharma*, another tank, comparable to the above in all qualities and verily like a brother to it for all time, filled with water from a canal from the (above described) **Bāca-samudram**, giving great joy to people, very pleasant, and named after his wife **Kuppamāmbikā**.

[V. 33.] On its bank was constructed by that **Gumḍa** of spotless valour, a pair of temples after the names of that wife and himself.

[V. 34.] May this general **Gumḍa**, the author of this benevolence, pure and famous, flourish for long by the blessings of the good.

[Ll. 145-150.] **Malyāla Gumḍa** gave, to last as long as the Moon and the Sun, to **Īśvara-bhaṭṭ-ōpādhyāya**, who said this inscription, eleven *maṭṭurus* of wet fields behind **Kuppa-samudram**, and ten *maṭṭurus* of dry land.

[Vv. 35 & 36.] [These are the usual imprecatory verses.]

[Here follows the *cakra* containing the *bandha*.]

[Ll. 155-158.] [The name in the second circle, is *Taḍāga-śāsanamu* (i.e. tank inscription); the name in the fourth circle, is *Gumḍa-vīra-nūti* (the praise of the hero *Gumḍa*); the name in the seventh circle, is *Īśvar-āryya-kṛtamu* (made by *Īśvar-āryya*). Thus this *cakra-bandha* contains (in it the names of) the poet, the composition, and the hero of the composition.]

[Ll. 159.] This inscription is written by **Oddaya**.

APPENDIX TO THE ABOVE INSCRIPTION.

FIRST PART.

1. lu ā ceruvunaṁdē ā kālamaṁdē **Venne-Bhaṭṭ-ōpādhyā-**
2. **yalak**=iccim̄di maṭutuluṁ=**Brōl-reḍi-kāluvaṁdu**
3. maṭutulu **Raḍḍi-kāluvaṁdu** sētu-vucci **Ālēti-Marṁ-**
4. [cirm̄]*-gāriki iccim̄di maṭutulu aṁdē sētu-vucci
5. **Anikūcirm̄-gārik**=icim̄di maṭutulu aṁdē gōca-
6. rm(m)amugāṁ=**Gomara-svāmi-Marṁcirm̄-gārik**=icim̄di maṭu-
7. tuluṁ=**bādikeḍuṁ=Guppa-samudramu** pratiṣṭalaṁdu
8. icim̄di ā ceṟuvaṁdē aḍḍa maṭlu Maṁdi Gumḍeśva-¹

SECOND PART.

9. ra-dēvarakuṁ=Guppēśvara-dēvarakuṁnu ā ceṟu-
10. vaṁde icim̄di **Pedda-Naṁdagiri Śrīpādāla-Mallaya-**
11. **ku Raḍḍi-kāluvaṁdu** icim̄di maṭutulu aṁdē
12. gōcerm(m)amugāṁ **Gūcenak**=icim̄di maṭutulu-
13. m̄-bādikeṁḍu aṁdē aśūnya-śayana-vrata-dakṣiṇa-

¹ Here follows abruptly one line in large characters unconnected with the two previous inscriptions on the same face. It reads:—
'va [Nā]rāyaṇa peddik=icina[di muyyaḍḍa']. It means 'To Nārāyaṇa-peddi were given three *aḍḍas*'.

14. ku **Bhaṭṭa-Appayaṁ-gārik**=icim̐di **maṛutulu** . .
 15. **Dāḍḍa-kāluvaṁdu** aḍḍa **Budhuni-kurṁṭa** **venuka**
 16. **Kūḍali-Saṁgamēśvara-dēvarulaku** icim̐ . . .

THIRD PART.

17. pamu gaṭṭim̐citi **Gala-ceṛu** **venukan**=icim̐di aḍḍa | **Sva-**
 18. **dattāṁ para-dattāṁ vā yō harēta va-** .
 19. **suridharāṁ** | **ṣa** . **r-v(v)** **aṛṣa-sahasrāṇi vi-**
 20. . **yāṁ jāyatē krimiḥ** ||

TRANSLATION.

I SIDE.

[Lines 1-8.] At the same time, *maṛutulu* were given to **Venne-Bhaṭṭ-ōpādhyāya**, under the same tank and under **Prōl-reḍi** canal; under **Raḍḍi** canal *maṛutulu* were given to *sētuvucci* **Ālēti-Marṁciṁ-gāru**; in the same place *maṛutulu* were given to *sētuvucci* **Ani-kūciṁ-gāru**; in the same place *maṛutulu* and a quarter, was given to **Komara-svāmi** (according to) *Gōcermam̐* (measurement); under the same tank *aḍḍa* (half a *maṛuturu*) was given during the consecration of **Kuppa-samudram** tank; under the same tank was given *maṭlu* for God **Maṁdu-Guṁḍēśvara**.

II SIDE.

[Lines 9-16.] and for God **Kuppēśvara** *maṭlu*; *maṛutulu* (were) given to **Pedda-Narṁdagiri Śrīpādāla-Mallaya**, under the **Raḍḍi** canal; in the same place *maṛutulu* and a quarter were given to **Kūcena** (according to) *Gōcermam̐* (measurement); in the same place, *maṛutulu* (were) given to **Bhaṭṭa-Appaya**, as *dakṣiṇa* for the *Aśūnya-śayana vratam*; and *aḍḍa* under **Dāḍḍa** canal; behind **Budhuni-kurṁṭa**, for God **Kūḍali-Saṁgamēśvara** was given

III SIDE.

[Lines 17-20.] I caused to be built; behind **Gala** (?) tank was given *aḍḍa*.

[Lines 18-20.] [This is the usual imprecatory verse.]

53. MAṆŪR INSCRIPTION OF THE REIGN OF PRATĀPARUDRA, (dated Śaka 1236).

FIRST PART.

1. **Avighnam=astu** | **Śrī Sōmanāthā-**
2. **ya namaḥ** || **pati śrīy=U-**
3. **mā-pati** **s=Triyaṁbaku-**
4. **n=Īśānu Śaśi-mauḷi Śaṁkaru**
5. **Śaṁbhun-i** [I] * **Paśupati Bhū-**
6. **t-ēsu Param-ātmu Dhūrjaṭi Kā-**

7. l-āntakunin=Īśu Kāla-kamṭhu [i]* Ga-
8. mṅā-dharuni Śūli Kāruṇya-
9. sad-bhāvu Dig-vāsun=Akṣayurṅ=
10. Dripura-vairi | Madān¹-āri Sarva-
11. jñu Mahitadivukāruṅ Driṇa-
12. yanu Viśvēśu Divija-varṇdy[u]*
13. Śāntu Nityun=Acalu sad-bhakta-
14. gaṇa-lōlu [i]* Varadu Maṇa-pu-
15. r-ēśu Vahni-nētru Sōmanāthu
16. . dēva . . . ma . . . bhētu ta . . la

SECOND PART.

17. vumṇi bhukti-muktul=iccuṅ=bo-
18. lupu=gāṅga || [r]* Param-ātmanē nama[h]*
19. Svasti[i]*Samadhigata-pacca²-mahā-śabd-ā-
20. di śrīman=Mahā-maṇḍalēśvara Kā-
21. katiyya Pratāparudra³-dēva-mā-
22. hā-rājulu Yōrugamṭi-pa-
23. ṭṭaṇambunamdu sukha-samkathā-
24. vinōdambulam brudhivī⁴-rājyaṅbu
25. sēyuc-umḍamgānu [i]* tat-pāda-
26. padm-ōpajivulaina⁵ Vi[le]mu-Rudra-
27. dēvamḍunu Anumakoṇḍa-Arṇ-
28. nū-lerṅkānu Maṇūri Dūba
29. Śrī Sōmanātha-dēvara aṅga-
30. raṅga-bhōgānuku Śaka-varuṣaṅ-
31. bulu vēimni-yīmṇūṇṭṭa-mu-

THIRD PART.

32. ppayy-āṅ-āgu nēmṭi Ā-
33. namda-samvatsara Mā-
34. gha śu | Ādi-vārāna
35. Maṇūri⁶ remḍu vā . .
36. la Pottula-ceṇuv-aina
37. Pō-samudramu⁷ vena-
38. ka Go(rṅ)mma-rāju-rāya-
39. la paḍumaṭhi polāna
40. mūrḍu maṇutu[ru]*-
41. mṇnu tūrp(p)u polāna mū-

¹ Read Madan-.² Read -pamca-.³ There is a vertical stroke immediately after Pra. It is the continuation of the consonant sign of r.⁴ Read bṛthivī. ⁵ He has wrongly written the vowel sign of ai. It is like the modern consonant sign of t.⁶ It looks as though an anusvāra is joined to ṇa.⁷ Is it Bās-samudram?

42. m̐du maṛuturuṁnu
43. yiri-gāla(m̐)muṁnu
44. saṁpūrn̐namai cellaṁ = be-
45. t̐tina vritti āṛu ma[r̐u]-*
46. turu 6 n̐ru-nēla iciri [i]*
47. Ā kalamunaṁda Ma-
48. n̐uru sahitamu
49. ā stalamu paṁḍrem̐du
50. ūḍla aṣṭā-daśa-prajalu-
51. (m̐)nnu tama tama peḍi a
52. . . . ba . . ma . . .

FOURTH PART.

53. ḍi māḍa-baḍi-pāduka-
54. lu Sūry(y)a-Caṁdr-ā-
55. dulu(m̐)nnu Bhūmi-dē-
56. viṁni¹ galaṁta=gālaṁ-
57. mu(m̐)nnu celan=iciri [i]* Ma-
58. m̐gaḷa mahā śrī śrī śrī [i]*
59. Ī datti ella-kālamū[m̐]*-
60. nu ella-rājuluṁnu
61. ella-prajaluṁnu prati-pā-
62. liṁcidi [i]* Pāliṁcina vār=e-
63. llānu iha-lōkaṁbu-
64. naṁdu anaṁta-sukhaṁ-
65. mulu bhōgim̐turu [i]*
66. Naṁmuḍi [i]* Idi satyaṁmu [i]*

FIFTH PART.

67. Śiva-lōkamunaṁdu Śiva-sā-
68. yujya-padastu[lai]* yuṁḍu-
69. duru || Ṣaṣṭi[r̐]* = var(u)ṣa-saha-
70. srāṇi sva[rgaṁ ti]* ṣṭhati bhūmi-
71. da[h̐]* | ābhart=ānumaṁtā
72. ca tāṁn = ē[va na]* rakam̐ vrajēt ||
73. Sva-dattāṁ para-dattāṁ vā
74. yō harēta vasuṁdharā[m̐]* [i]*
75. ṣaṣṭir = v(v)ar(u)ṣa-sahasrāṇi
76. viṣṭāyāṁ jāyatē kri-
77. (m̐)mi[h̐]* || Gām = ēkāṁ ratna-kā-
78. m = ēkāṁ bhūmēr = apy = ēka-

¹ -dēvin̐ni.

79. m=aṅguḷam | haraṁ¹ na-
 80. rakam=āpnōti yāvad=ā-
 81. bhūta-saṁpadaṁ || Śrī-Sō-
 82. manāthāya namaḥ[]* Śrī []*

TRANSLATION.

FIRST PART.

[Lines 1-2.] May there be no impediment. Obeisance unto Sōmanātha.

[Ll. 2-16.] Lord of Umā, the three-eyed (God), the Master, the Moon-crested, the beneficent (God), one who grants happiness Lord of cattle, Lord of Beings, the Supreme spirit, (one) having matted locks, (he who) put down God Death, the Lord, the black-throated (God), the wearer of Gaṁgā, (one who has) spear (*śūlam*), (one) having the good quality of compassion, (one who has) the directions as clothes, the imperishable, the enemy of the demon Tripura, the enemy of Cupid, the omniscient the three-eyed, the Lord of all, (one) respected by the Gods, the complacent, the permanent, the immutable, (one) delighting in the company of true devotees, the giver of boons, the lord of Maṇa-pura, the fire-eyed (God), Sōmanātha

SECOND PART.

[Ll. 17-18.] gives enjoyment and emancipation. Obeisance to the Supreme Spirit.

[Ll. 19-25.] Hail! (while) the glorious Kākatīyya king Pratāparudra, who is a Mahā-maṇḍalēśvara, and who has attained the five *mahā-śabdas* and others, was ruling the earth in happiness with pleasant conversations, from the town of Yōrumṅallu,

[Ll. 25-30.] by those (that) attained livelihood at his lotus feet, namely Viḷemu-Rudra-dēva, Anumakoṁḍa-Aṁnu-leṁka, and Maṇūri Dūba, for the personal and public enjoyment of God Sōmanātha,

[Ll. 30-32.] in the Śaka year one thousand two hundred and thirty-six,

THIRD PART.

[Ll. 32-46.] in the (cyclic) year Ānaṁḍa, in the month of Māgha, on the first day of the bright fortnight, on Sunday two . . . Pottula tank, . . . behind Pō-samudram, three *maṭṭurus* in the western field of Gomma-rāju-rāya and three *maṭṭurus* in the eastern field, (i.e.) total six *maṭṭurus* of wet-land were given as *vr̥tti* completely (with all the rights) (to be cultivated in) both the seasons.

[Ll. 47-52.] At the same time, people of the eighteen communities of the twelve villages of that *sthala* including Maṇūr their respective

¹ haraṁ=.

FOURTH PART.

[Ll. 53-66.] *Māḍa-baḍi-pāḍukas*; they gave to be in force as long as the Moon, the Sun and the Earth exist. Good fortune and great prosperity. This gift ought to be protected for all time by all kings and all people. All those that protect (this) enjoy endless happiness in the world. Believe this. This is true.

FIFTH PART.


[Ll. 67-69.] In Śiva's world, they will be absorbed into (the divine essence of) Śiva.

[Ll. 69-81.] [These contain the usual imprecatory verses.]

[Ll. 81-82.] Obeisance unto Sōmanātha, prosperity.

54. TĒKMAL INSCRIPTION OF THE REIGN OF PRATĀPARUDRA,
(dated Śaka 1230).

I SIDE.

1.  Namas=tuṅga-śiraś-cuṁbi¹-
2. caṁdra-cāmara-cāravē |
3. trailōkya-nagar-āraṁbha-mū-
4. la-staṁ(b)bhāya Śaṁbhavē || [I]*
5. Svasti śrī-jay-ābhyudaya
6. Śaka-varuṣaṁbulu 1230 a-
7. vu nēṁṭi Kīlaka-saṁvatsara Ā-
8. ṣāḍha ba 5 Sō | Kāketīyya Pra-
9. tāparudra-dēva-mahārāju-
10. lu prithvī-rājyamu sēyuc-uṁ-
11. ḍaṁgānu svasti śrīma(m)n-Mahā-
12. pradhāni Puravari Mahādē-
13. va-nāyaṁkulu

II SIDE.

14. Tēkuṁbeḍla aṣṭa-dasī-prajala-
15. anumatini ā Tēkuṁbeḍla ā
16. staḷamu ūḍla suvarnnāyaṁ
17. valaṇi bhūmiṁ=gūli māḍa-
18. ku māḍa-baḍi-pātuka lekhkhanu
19. ā yūri mūla-stānaṁ Bhō-
20. ganāta-dēvara bhōgānakai ā-
21. caṁdr-ār(k)amu(m)nnu icciri ||
22. i yyīviki vakram=aina²-vāṁ-

¹ There seems to be a vertical stroke after the line.

² Instead of writing the letters mai and na he writes ma, i, and na.

23. $\dot{d}u$ pañca-mahā-pātakurṇḍu [1]*
 24. Sāmā(m)nyō=yam dharm(m)a-sētu-
 25. r=nṛpāṇāṁ kālē kālē pālanī(y)yō
 26. bhavadbhiḥ [1]* sarv(v)ā(m)n=ētā(m)n=bhāvinah
 27. pārttiv¹-ēmdrān=bhūyō
 28. bhūyō yācatē Rā-
 29. macandraḥ || [2]*

TRANSLATION.

I SIDE.

[Verse 1.] Obeisance to Śaṁbhu, the main pillar in the commencement of the town of the three worlds, whose high head is kissed by the moon charmingly (white) like a *chowrie*.

[Ll. 5-11.] Hail! in the victorious and prosperous Saka year 1230, (being the cyclic) year Kīlaka, in the month of Āṣāḍha, on the fifth day of the dark fortnight, on Monday, while the Kāketīyya king Pratāparudra was ruling the earth;

[Ll. 11-13.] Hail! the glorious great courtier, Puravari-Mahādēva-nāyaṁka,

II SIDE.

[Ll. 14-21.] with the permission of the eighteen communities of Tēkurṇ-beḍla, gave away for the enjoyment of the God, Mūla-sthānam Bhōganātha of that village, (to last) as long as the Moon and the Sun, the Cash Income of the Land Tax of that village of Tēkurṇbeḍla and the villages of that *sthala* at the rate of one *māḍa-baḍi-pātuka* for one *māḍa*.

[Ll. 22-23.] He who is dishonest regarding this gift is one who (has committed) the five great sins.

[V. 2.] [This is the usual imprecatory verse.]

55. ALAMPŪR INSCRIPTION OF THE REIGN OF PRATĀPARUDRA,
(dated Śaka 1225).

ŚRĪ ŚRĪ ŚRĪ Kavi Vira-
pākṣappa.

1. ☉ Svasti hataṁ [1]* pura - vara - pratīta - mahōdayaṁ saka[1a]
 bhuvanaika-nā-
 2. tha śrī Bra(m)hmēśvara-dēvaru samasta-bhuvan-āśraya svasti śrī-
 3. matu Kākatīy(y)a-Pratāparudra-dēva-mahārājulu Ōrugam-
 4. ṭi paṭṭaṇambunam sukha-saṁkathā-vinōdamunam pṛthivī-

¹ pāthiv-.

5. rājyaṃbu sēyucumḍaṃgānu **Saka-varṣaṃbulu 1221**
 6. yagu **Vikāri saṃvatsara Bhādrapada śuddha 15 Gu** || svasti sa-
 7. masta-bhuvana-vikhyāta paṃcā-śata-vīra-śāsana-labdh = ānēka-guṇa-
 gaṇ-ālaṃ-
 8. kṛta satya-śauc-ācāra cāru-caritra naya-vinaya-vipula-vijñā-
 9. na vīra-balaṃjya samaya-dharm(m)a-pratipālakul = aina **Alaṃpūri**
 10. Muṃmaḍi-Bra(m)mī-seṭṭi Pruthvī¹-seṭṭi Pṛthuvayatiṃ Daḷavāḍi-Bra-
 11. (m)mī-seṭṭi Nāḍa-nāluka Siriyāla-seṭṭi Baḍavara-Celi-
 12. dēvi-seṭṭi Miṃḍaguddali-A(m)nī-seṭṭi Paṭṭana-svāmi Ravali-seṭṭi Bra(m)-
 13. mī-seṭṭi Piṃḍi-Bāseṭṭi² Dhēlavāḍi³-Kē-seṭṭi Dhalavāḍi-Nā-
 14. repa-Jōgi-seṭṭi Kaṃ(c)ce-Māri-seṭṭi koḍuku Eṇṇa-mācena-seṭṭi Pāka-
 15. nāṭi Prōli-seṭṭi Nalla-Ges-seṭṭi Ole-bās-seṭṭi Lakki-seṭṭi La-
 16. khaya-sikarada-Dēvi-seṭṭi Maṃcema-seṭṭi Lōki-seṭṭi Vacche-nāyini-Nā-
 17. gi-seṭṭi Kōḍūri-Hesadages-seṭṭi Rēvaka-Nāgi-seṭṭi Vaṭṭaṃ-Pōcena-
 18. seṭṭi aṭṭu iṃtavatṭu-vāru sahitam = aina yī sthālamu samasta pekkam-
 19. drūnu śrī - Bra(m)hmēśvara - dēvara - mahā - sthān - ādhipatul = aina
 Peḍamaṃ-
 20. Maldēva-rāju mukhyam = aina rājula cētanu Pesaruvāya tūrp(p)u-
 21. Kāśa-vāri-cēni [u]*ttarāna rēgaḍu-cēnu vilici śrī-Gaurēśvara dēvara aṃga-
 raṃga-
 22. bhōgānaku aṃdula tapō-dhanulu Padma-jīyya koḍukulu Mādajīyya
 Nāga-
 23. jīyya-gāri kāḍlu kaḍigi dhārāpūr(v)vakamu sēsi mu[p]*phai-remḍu
 jēnala ko-
 24. lanu ā-caṃdr-ār(k)a-sthāyigānu yiccina maṭturulu ma 5 maṃgaḷa
 25. mahā śrī śrī śrī Koṭhela Caṃna⁴Malli-śeṭṭhi⁵ koḍuku Kare-Virēśa-śeṭṭhi⁶
 26. ☉ Sva-dattam dvi-guṇam puṇyam para-datt-ānupālanam [i]* para-datt-
 āpahārēṇa
 27. sva-dattam niṣphalam bhavēt || [i]* Sva-dattam para-dattam vā yō
 harēti vasuṃdharā[m] [i]*śaṣṭhiṃ⁷ va-
 28. rṣa-sahasrāṇi viṣṭhāyāṃ jāyatē krimi[h]* || [2]* Korada-rācū kavi ra

TRANSLATION.

[Ll. 1-2.] Hail! the glorious God Brahmēśvara, the sole lord of all the worlds and the great and famous rise of the excellent town.

[Ll. 2-5.] Hail! while the glorious Kākatīyya king Pratāparudra, the asylum of the whole world, was ruling the earth, in the delight of pleasing conversations, from the town of Ōrugallu ;

¹ Pṛthvi-
⁴ Caṃna.

² The letter bā looks like bō.
⁵ seṭṭi.

³ The letters Dhē and Dha are written queerly in this line.
⁶ seṭṭi.

⁷ Śaṣṭhir-.

[Ll. 5-6.] in the Śaka year 1221, (being the cyclic) year Vikāri in Bhādrapada, on the 15th day of the bright fortnight, on Thursday ;

[Ll. 6-24.] Hail ! those well known in all the worlds, the obtainers of a hundred and five hero-inscriptions, (those) ornamented by the group of many qualities, the protectors of *dharma* in times (of danger), Muṇḍaḍi Brahmī-seṭṭi, Pruthvi-seṭṭi, Pṛthuva-yati, Deḷavāḍi Brahmī-seṭṭi, Nāḍa-nāluka Siriyāla-seṭṭi, Baḍavara-Celidēvi-seṭṭi, Miṇḍaguddali-Aṁnni-seṭṭi, Paṭṭaṇa-svāmi Ravali-seṭṭi, Brahmī-seṭṭi, Piṇḍi-Bās-seṭṭi, Dhēlavāḍi-Kē-seṭṭi, Dhalavāḍi Nārepa-Jōgi-seṭṭi, Eṇṇa-mācena-seṭṭi, son of Kaṁccemāri-seṭṭi, Prōli-seṭṭi of Pāka-nāḍu, Nalla-Ges-seṭṭi, Ole-Bās-seṭṭi, Lakki-seṭṭi, Lakhaya-sikarada-Dēvi-seṭṭi, Maṁcema-seṭṭi, Lōki-seṭṭi, Vacche-nāyani-Nāgi-seṭṭi, Kōḍūri-Hesaḍages-seṭṭi, Rēvaka-Nāgi-seṭṭi, Vaṭṭaṁ-Pōcena-seṭṭi, all these people, together with all others of this place, (including) princes like prince Peḍamaṁ-Maldēva, the great president of the Brahmēśvara temple, gave away by pouring water, black field North of the field of the Pesaṇuvāya tūrppu-Kāśa people, for the personal and public enjoyment of the God Gaurēśvara, to the (Jain ?) saints, Māda-jiyya and Nāga-jiyya, sons of Padma-jiyya, after washing their feet, to last as long as the Moon and the Sun, together with a pond of thirty-two *jēnas*, (total amounting to) five *maṭṭurus*.

[Ll. 24-25.] Good fortune and great prosperity.


[L. 25.] Kare-Virēśa śeṭṭhi, son of Koṭhela-Caṁna-Malli-seṭṭi.

[Ll. 26-28.] [These are the usual imprecatory verses.]

[L. 28.] Korada-rācū Kavi ra.

56. KARĪMNAGAR INSCRIPTION OF GAṆGĀDHARA.

I SIDE.

- I.  Śrī-Rām-ādhipuḍ = imdra-nīla-nibha-śārī-
2. ruṁḍ = udāruṁḍu Gaurī-Rām-ādhi-
3. puṁḍ = ujvala-sphaṭika-śārīruṁḍu dhīruṁḍu
4. Bhāṣā-Rām-ādhipuṁḍ = abja-kēsara-lasa-
5. c-chāyā-śārīruṁḍunuṁ = gāruṇyambuna mā-
6. ku nīvuta sadā kālaṁbuṁ = gāmy-ārt(t)hamu¹-
7. lu || [1]* Velayaṁga Vēṁgī-dēśaṁbulōnan = Ā-
8. trēya-gōtra-puṁgavulu mahātmulu
9. Vellekī-puraṁbuna balavantulu vuṭṭi perigi
10. pālīṁci cananu || [2]* Manu-carituṁḍ = akhila-ja-
11. gaj-jana-pūjituṁḍaina Yatri saṁtānamu-
12. nanu janiyiṁci Komman-āry(y)uṁḍu vinu-
13. ta-śrī-śubha-saṁṛddhi velayaṁgaṁ = brabhatō-

¹ The vowel sign of u in the letter mu starts from below the letter. The same thing occurs in other instances (e.g. l. 46 and l. 54), though the scribe is not consistent throughout.

14. n || [3]* Āyata-yaśumḍ=atanikin=Ātrēy-ā-
 15. nvaya-bhūṣaṇumḍ=ati-sthira-mati Nārāya-
 16. **numḍ**=udiyimce vaca-śrī-yutumḍai su-kavi-
 17. bandhu-Cintāmaṇiyai || [4]* Vritta || Atula-śrī-yu-
 18. tumḍai samasta-jana-citt-ānaṁda(samḍa)-samjāta-vi-
 19. strita¹-nānā-guṇiyaina yātaniki nīrējāta-patri-
 20. prakāśita-lōl-ēkṣaṇiy=Aytamāmbikaku
 21. Lakṣmī²-nāthumḍai puṭṭen=unnati **Gōvimḍumḍu** ni-
 22. rm(m)ala-prathita-vijñānambutōn=immahini || [5]* Ka[r̥m]*da ||
 23. Vitata-yaśumḍaina yatanikim=bativratā-
 24. guṇa-vibhāsi bhāgyavati mahā-sati yaina
 25. **Turukamāmbaku** nuta-caritumḍa bamdhu-jana-ma-
 26. nō-muda-karumḍanu || [6]* Vritta || Bhū-dhara-dhairya(y)u-
 27. n=aty-adhika-puṇya-caritumḍ=apāra-kīrt(t)i-Lakṣmī-
 28. dhara-mūrt(t)i śiṣṭa-jana-mitru(m)ḍu gōtra-pa-
 29. vitumḍ=Acyut-ārādhana-tatparumḍu su-
 30. ra-rāja-gurumḍu mati-prabhāti **Garṁgādha-**
 31. **rumḍ**=i-ddharitrin=anarṁgān=udiyimci śubh-ōdayarṁ-
 32. bunan || [7]* Karṁda || Mātā-pitru³-varg(g)amu sam[prī]-
 33. tim=jadivimci manci penci lasad-vidy-ātiśaya-
 34. kuśalum=jēsi vibhūtim=bariṇayamu
 35. sēsi pōṣimparṁgānu || [8]* Vritta || Sakala-kalā-vidhi-
 36. jñumḍ=anarṁ=jāli samasta-janāni sadguṇa-prakara-
 37. mun=eppuḍunu budha-sabham=braṇutimpa-
 38. rṁgan=unnayaṭṭi nanum=brakaṭita-kīrt(t)i
 39. **Vrōla-jana-pālumḍu** ghōratar-āji-
 40. lōlumḍ=aty-akuṭila-cittumḍ=itamḍ=ani yādari-
 41. karṁ bilpimci paṁparṁgān || [9] Karṁda || Canavume
 42. yi nagarilōm=dagu panul=ellalum=berṁpu
 43. meṇasi parikimcucu nērp(p)una bhakti-y[u]-*
 44. ktin=ati-mudamunarṁ=jēyucum=dat-parō[kṣa]-*
 45. muna maṇiyum=brabhanu || [10]*

II SIDE.

46. Śrī-kāntā-kāntucēn=āśrita-vibu-
 47. d(d)ha-jan-ābhisthira-prājya-rājya-śrī-
 48. kāntā-kāntucē vistrīta-nija-
 49. bhuja-nistimśa-nīt-ānya-rāja-śrī-kā-
 50. ntā-kāntucē dikṣiti-gagana-sa-
 51. māśliṣṭa-vispaṣṭa-kīrt(t)i-śrī-kāntā-

¹ -vistrīta.³ -pitṛ-.² It is difficult to say whether the vowel sign of i in the letter kṣmi is short or long.

52. kântucēn = ūrj(j)ita-ripu-mri-
 53. ga¹-rājī-mrig²-ārāti-cētan || [11]* Vri ||
 54. Para-nara-pāla-mauli-maṇi-bhāsu-
 55. ra-dīpti-latā-vitāna-visphurita-
 56. pad-ābjucēn = ahita-bhūtati-nā-
 57. tha-varūthinī-sarōvara-mathana-prabhū-
 58. ta-madavad³-[d]*virad-ādhipucē virōdhi-
 59. bhūdhara-śikhara-prabhinna-vidita-t(t)ri-
 60. daś-ēndra-niśāta-haricēn || [12]* Ka ||
 61. Sura-kari-pari⁴-mrigapati⁵-hari
 62. sura-satid-amala-sarasīruha-
 63. śukti-ruha-sadrkē⁶ surucira-
 64. viśada-yaśō-bhāsura-nidhicē
 65. su-kavi-dharaṇi-sura-nidhi-cētan || [13]*
 66. Sara-nidhi-parīta-dhātrī-paripāli-
 67. ta-dakṣiṇa-prabhāsi-bhujā-vistaru-
 68. cētan = Anmakurṇḍā-pura-nāthurṇḍ = aina Ru-
 69. dra-bhūpati-cētanu || [14]* Vritta || Vela-
 70. yan = amātya-saṃpadayu viśru-
 71. tam = aina niyōga-vrittulaṃ dalamu
 72. śit-ātapatramula tarkyu⁷-vibhūṣa-
 73. ṇa-lēpan-āṃbarāmbulurṇ dagu vrittu-
 74. lurṇ baḍasi bhūsure-varg(g)amurṇ brō-
 75. ci dēvatā-nilayamul = art(t)hirṇ bekgo⁸
 76. nera nilpucurṇ = būjalu vritirṇ = ja-
 77. lpucunu || [15]* Kaṇḍa || Jana-nāthu-karu-
 78. ṇaṃ Deṇḍōṇḍ = anarṇgāṃ = baragina mah-āgra-
 79. hāramu vidvaj-janamulakun = icci ya-
 80. jñamul = onarṇgaṃ jēyirṇci nā
 81. mahōnnati velayanu || [16]* Vritta ||
 82. Arṇdurṇ = dri-kūṭa-nirm(m)ita-Śiv-ā-
 83. layamunu vilasat-taṭākamunu
 84. suṇḍara-puḥpa-vāṭikalurṇ = juṭṭi-
 85. na lurṇga-lavarṇga-tāla-mākāṇḍa-
 86. vanāmbulunu jana-sukha-pradamai
 87. velayarṇgaṃ = jēsi śrī-Narṇdana-mū-
 88. rt(t)i Rudra-jana-nāthu-dayanu m[a]-
 89. riṇ = Anmakorṇḍalōnu || [17]* Kaṇḍa ||

1 -mr̥ga-.

4 -pati-.

7 takku-.

2 -mr̥g-.

5 -mr̥gapati.

8 bekku.

3 The letter va looks almost like pa.

6 -sadr̥sūcē.

III SIDE.

90. Śrī-vibhūm = Brasanna-Kēśava-dēvūm = bura-madhyamu-
 91. nan = ati-sthiramuga sadbhāvanan = ā Rudrē-
 92. śvara-dēvu-samīpamuna ¹ nilpitim = gaḍu
 93. bhaktini || [18]* Punnēśvara-dēvālaya-sānnidhya-
 94. munamdu kaḍu = brasannutamuga-
 95. n = a = Ppannaga-bhūṣaṇunakun = atyunatti gu-
 96. ḍi-nilpitini mahōtsavamunanu || [19]* Pu-
 97. rṣa-nidhi vurṣa-ratnamu vurṣ-ōttama²-mū-
 98. rt(t)i yancum bogaḍamga janul = uddharṣa-ma-
 99. ti-velayaṁgām = drai-purṣulam = jēsitiṁ = briti-
 100. ṣṭha ³ pūj-ārhamugānu || [20]* Gaṁgāciya-ce-
 101. ruvuna yōddam = Gēśava-dēvu-guḍiyu
 102. dharm(m)a-sthiti tat-saṁgati viprulakunu saṁdhy-ā[m]-*
 103. gana = goluvaṁga jan-āśrayamu
 104. sēsiti nēn || [21]* Vritta || Āmbudhi-vēṣṭit-āvani-
 105. kin = ābharaṇam bagun = ā **Hiḍimba-tīrt(t)haṁ-**
 106. **bunam** bāḍav-ōttamul = udatta-matu-
 107. lu munu Bhīma-nātha-gēhaṁbu moda-
 108. laṁ = bekgu ⁴ divij-ālayamulu sṛjyim-
 109. cir = ēnu bhaktim = Burṣ-ōttamunu Hariṁ = bra-
 110. tiṣṭhitum = jēsiti vāni ṣannidhini ⁵ || [22]* Ka || Para-
 111. mēsumdu Hari Buddha-svarūpumḍai yasura-
 112. varula vaṁcinuṭan = ā Hariy = ani = ya paṭṭa-śā-
 113. laṁ = jiramuga Buddha-pratiṣṭha sēsiti bhaktini ||
 114. [23]* Vritta || Dharan = aty-uttamamaina tīrt(t)hamu Śi-
 115. va-sthānambu Saṁvart(t)akēśvaram = amcunu śaśi-khaṁ-
 116. ḍa-śēkharuni viśva-stutyum = būjimci susthira-
 117. mai yuṁḍam = daṭakamunu guḍiyun = art(t)him =
 118. jēsi cēyimci yīśvaru sad-bhaktim = bratiṣṭha-sē-
 119. siti jagad-vaṁdyunu Bhavānī-patini || [24]* Kaṁda ||
 120. Ennaṁgaṁ = gōṭi bhavaṁbulaṁ = dannum = brāpimcu du(h)-
 121. kritamul = ellam jeḍun bhinnā-saṁgamam = ā-
 122. ḍinaṁ = bannaga-bhūṣaṇunim = jūḍa-baḍasina
 123. mātranu || [25]* Anun = ādi-munula vacanamu
 124. vini **Kākatī-Rudra-dēva-vīrumdu** vidvaj-jana-
 125. mula yanugra dharm(m)uvu
 126. nilpaṁ dalaṁci da [26]* Vritta || Ā
 127. Vīrēśvara-dēva nta-tējō[ma]-*

¹ -samīpamuna.² There is an inverted semi-circular stroke at the bottom of ṣō touching the lower part of the letter.³ = bratiṣṭha.⁴ bekgu.⁵ sannidhini.

128. yambai kai[la] magu dēvā-
 129. gāramuṁ ni[lpi] ḍoppaṁ bratiṣṭha
 130. [sē]*seri = Baramēsunu Rudrēśva-
 131. runu Śrīkaṁṭhunu Daśakaṁṭha-pūjita-
 132. nija-śrī-pāda-paṁkēruhunu || [27]* Kaṁḍa ||

IV SIDE.

133. Ā Rudrēśvara-dēvāgāra samī-
 134. paṁbuna[m]*du = gamanī(y)a su-
 135. rāgāraṁbu sēsi nilpiti Gaurī-va-
 136. llabhuṁ driṇētruṁ = Gāmāṁga-
 137. harun || [28]* Tat-sannidhānamuna
 138. Śrīvats-āṁkuṁ = bratiṣṭha sēsi
 139. vaṇalaṁga = jeṇuvaṁḍ = utsava-
 140. mutōḍam = beṭṭi jagat-suṁdara-
 141. kīrt(t)i velayaṁgāṁ = baragi mahi-
 142. ni || [29]* Vara-Mantra-kūṭa-puramu-
 143. na varadunaku jagaj-jan-ā[bhī]-*
 144. vaṁḍita-caraṇ-āṁburuhu-
 145. nak = ā-caṁḍr-ārka¹-sthiramuga gu-
 146. ḍi vriti nilpitiṁ Triṇayu-
 147. nakunu || [30]* Vritta || Śaṁkita-bha-
 148. kti-yuktiṁ = aṇṣaṁbu²-nij-āṁghru-
 149. lu golcun = abja-bhū-vaṁśa-mu-
 150. kh-ākṣhila-prajana-vāṁcchi-
 151. ta-puṇya-phala-pradunu su-
 152. r-āry(y)-aṁśaja-vaṁśa-darppa-ha
 153. run = A[cyu]*tun = ī naga-tōraṇā-
 154. jatur-v(v)iṁśati-mūrt(t)i-yu-
 155. ktamuga Viśva-may-ātmuṁ =
 156. bratiṣṭha sēsitini || [31]* Kaṁḍa ||
 157. Tana perṁcina santānamuṁ = dana
 158. santānambuṁ = gritiyuṁ = [da]na na-
 159. lillunu vanamunuṁ jeṇuvunu
 160. guḍiyunuṁ jana-vinutamu-
 161. l = aina sapta-saṁtānaṁbulu || [32]*
 162. Śvasti[ī]*śrī Saka-varṣamulu
 163. 1092 Vikriti saṁvatsara
 164. Māgha śuddha paṁcami Bu-
 165. dha-vāramuna śrīman = Ma-
 166. hā-maṁḍalēśvara Kākatī-

¹ -ārka.² aṇṣaṁbu.

167. **ya Rudra-dēva-rāju[lu]**
 168. **Nagarūr=ekgiñci Nagarūru**
 169. . **pālugañu Sabbi-nāṁḍ=ellā-**
 170. [nu]* **samuddha vāni-**
 171. . **rājunak=icce [u]* Ma[mgaḷa mahā]***
 172. [śrī]* **śrī śrī**

TRANSLATION.

I SIDE.

[Verse 1.] May that charitable Lord of beloved Lakṣmī, whose body has the complexion of sapphire blue, (may) the courageous Lord of beloved Gaurī, whose body has the complexion of shining crystal, and (may) that Lord of the beloved Goddess of Speech, whose body has the complexion of the brilliant filaments of the lotus, always give us in Their mercy, all that we desire.

[V. 2.] In the **Verhṅī** country shone the town of **Vellekī**, in which were born great and strong men—excellent men of **Ātrēya gōtra**—who prospered there and ruled the land.

[V. 3.] In that lineage of Atri was born **Komman-ārya** of the conduct of Manu, worshipped by all men in the world and (endowed) with brilliance, as well as famous and increasing prosperity.

[V. 4.] To him was born **Nārāyaṇa** of wide-spread fame and firm mind, endowed with prosperity and good speech, an ornament to the dynasty of Atri and a (veritable) *Cintāmaṇi* to poets and relatives.

[V. 5.] To him of unequalled prosperity and various good qualities ever growing with the pleasure caused in the minds of all men, and to **Aytamāmbikā Gōvinḍa** the lord of Prosperity and of pure and famous knowledge.

[V. 6.] To him of wide-spread fame and to the prosperous **Turukamāmbā**, the ideal wife shining with the qualities of a *pativrata*, (was born Garṅgādhara, V. 7) of famous conduct, (and one) who caused happiness to the minds of relatives.

[V. 7.] **Garṅgādhara** had his auspicious birth in this world—(Garṅgādhara), who was as brave as a mountain, of a very highly meritorious conduct, the bearer of Lakṣmī of endless fame, the friend of the wise, the sanctifier of the *gōtra*, (one) devoted to the worship of Acyuta, (a veritable) preceptor of the king of Gods, and (one) shining with his great intellect.

[V. 8.] His mother and father brought him up with great care, put him to study with pleasure, made him accomplished with the excellence of brilliant study and performed his marriage well in all grandeur.

[V. 9.] King **Vrōla** of well-known fame sent for me with great consideration (stating) that I was a lover of fierce battle and a man of upright character—me who could be considered to have known all the arts, and whose group of good qualities was always praised by all men in the assemblies of the wise.

[V. 10.] 'Go, attend diligently to all the necessary work in this town, and carry out (your duties) with skill, devotion, tact, and great pleasure besides brilliance.'

II SIDE.

[V. 11.] By the Lord of Lakṣmī, by (one who was) the Lord of the Lakṣmī of a firm and large kingdom resorted to by the wise men, by the Lord of the Lakṣmī of other kings appropriated by the sword held in his extended arms, by the Lord of the Lakṣmī of unquestioned (literally, obvious) fame spreading over the directions, the earth, and the heaven, and by (one who was a veritable) lion to the rows of animals (called) the powerful enemies ;

[V. 12.] by him whose lotus feet shone with the assemblage of the creepers (rays) of the brilliant lustre of the gems in the heads of enemy-kings ; by the proud lord of elephants skilled in churning the lake of the armies of enemy-kings ; by the sharp *hari* (thunderbolt ?) of the chief of Gods versed in cutting off the heads of enemy-kings ;

[V. 13.] by the store-house of attractive, clear and brilliant fame, resembling the chief of divine elephants (*Airāvata*), the lion, the Moon, the Ganges, the white lotus, and the pearl ; by the treasure of good poets and brahmins ;

[V. 14.] by him whose mighty and brilliant right arm protected the earth surrounded by the ocean,—by that king **Rudra**, the lord of the city of **Anmakurṇḍā** ;

[V. 15.] I (Gaṅgādhara) obtained the prosperity of a minister, famous *vr̥ttis* by command, the handle of the sword, white umbrella and other ornaments, ointments and clothes ; I patronized the Brahmin community ; established many temples as I desired, and worshipped them in great pleasure.

[V. 16.] By the grace of the Lord of men I gave the great *agrahāra* called **Deṇḍōrṇḍu** to learned men and caused sacrifices to be performed in great grandeur.

[V. 17.] I constructed there the Triple-shrine of Śiva and a beautiful lake ; and (also laid out) beautiful flower gardens and gardens of *mādi-phala*, cloves, palmyras, and mangoes so as to give happiness to all people ; (besides this) in **Anmakurṇḍā** by the kindness of king **Rudra**, of pleasing form,

III SIDE.

[V. 18.] in devotion, I established firmly in the middle of that town, God Prasanna-Kēśava, the lord of Lakṣmī, by the side of God Rudrēśvara ;

[V. 19.] and near the temple of Punnēśvara I built a large temple in great delight and with a pure mind to that snake-ornamented (God, Śiva).

[V. 20.] While people praised (Him) in great joy as a treasure among men, a jewel among men, and the best among men, I established the Tri-puruṣas (the three Gods) for purposes of worship, in great joy.

[V. 21.] The temple of God Kēśava near (the tank) **Garṅgāciya-ceṇuvu** and the neighbourhood was made by me a gift to the brahmins, as (their) resort for purposes of worshipping the deity of Sandhyā.

[V. 22.] In that shrine of **Hidimba**, an ornament to the sea-girt earth, famous brahmins of noble minds formerly built the house of Bhīmanātha and other houses of brahmins; and in their vicinity I established Hari, best among men (Puruṣ-ōttama).

[V. 23.] I established in devotion in this hall (*paṭṭa-śālā*) God Buddha (to stand there) for ever—the Hari (who is the) Supreme Lord who assumed the form of Buddha to deceive the chief among the demons.

[V. 24.] I worshipped the universally praised God with the crest of the Moon-crescent, since the temple of Śiva, that is, Saṁvartakēśvara, is the best object of worship on this earth; I constructed a temple and a tank as I desired, to last for ever, and in true devotion established Īśvara, the Lord of Bhavāni and the God worshipped by the (entire) world.

[V. 25.] By merely having a sight of the God with the serpent ornaments, evil actions accrued over crores of births will be wiped out, as also the sin of contact with outsiders.

[V. 26.] Listening to these words of the early sages the warrior **Kākati Rudra-dēva** by the of the learned men, thought of erecting as *dharma*

[V. 27.] That **Virēśvara-dēva** of immense brilliance, established, the Supreme Lord **Rudrēśvara**, the God with the black throat, whose glorious lotus feet were worshipped by the ten-headed (*Rāvaṇa*).

IV SIDE.

[V. 28.] Near that temple of **Rudrēśvara**, I constructed a beautiful temple (literally, house of gods) and erected there, the Lord of Gaurī, the three-eyed one, the bearer of the Ganges.

[V. 29.] I established near that (temple) the God with the *Śrīvatsa* mole (Viṣṇu) and arranged for the conduct of a beautiful festival in the tank, while its beautiful and world-wide fame shone in this world.

[V. 30.] In the excellent city of **Mantra-kūṭa** I established, firmly, to last as long as the Moon and the Sun, a temple for the three-eyed God, the giver of boons, whose lotus feet are worshipped by all the people of the world.

[V. 31.] I established **Acyuta**, the Soul of the Universe, along with jewels (*dhvaja-stambhas*), ornamental arches (*tōraṇas*) and the twenty-four (conventional) images—(*Acyuta*), who grants fruits of merit desired by brahmins and other people that always worship His lotus feet with praiseworthy and intent devotion, and who takes away the pride of the dynasty of the *Rākṣasas*.

[V. 32.] The children brought up by oneself, one's own children, (literary) work, one's *agrahāra*, garden, tank, and temple—these are famous among men as one's seven children.

[Ll. 161-171.] Hail, in the Śaka year 1092 in the (cyclic) year Vikriti
 on the 5th day of the bright fortnight of the month of Māgha on Wednesday,
 the glorious Mahā-maṇḍalēśvara the Kākatīya king, Rudra-dēva . . .
 . . . Naḡarūru as share having proudly . . .
 . . . the entire Sabbi-nāṁḡu and gave (it ?) to the king.
 [Ll. 171-172.] Good fortune, and great prosperity.

APPENDIX. I

Dates of the inscriptions calculated with the help of the *Indian Ephemeris*.

I. No. 2.—GARLA INSCRIPTION.

Śaka 1209, Sarvajit, Caitra, śu. 8, Monday.

= A.D. 1287, March 24, Monday ; 22.

2. No. 3.—HANAMKONḌA INSCRIPTION OF RUDRA-DEVA.

Śaka 1084, Citrabhānu, Māgha śu. 13, Saturday.

= A.D. 1163, January 19, Saturday ; f.d.t. 15.

3. No. 5.—HANAMKONḌA INSCRIPTION OF BĒTĒŚA.

..... Mārgaśira śu. 11, Thursday.

In the absence of both the Śaka and the cyclic years the date cannot be verified ; but in the period roughly assigned to the reign of Bēta Mārgaśira śu. 11 was current on Thursday on the following days :—

1.	A.D. 1080, November 26, Thursday ;	04
2.	„ 1086, „ 19, „	81
3.	„ 1090, December 5, „	73
4.	„ 1093, „ 1, „	66
5.	„ 1103, November 12, „	08
6.	„ 1107, „ 28, „	21
7.	„ 1110, „ 24, „	05

Five more days must be added to the above if we include cases of f.d.t. This inscription is therefore not very helpful for purposes of chronology.

4. No. 6.—HANAMKONḌA INSCRIPTION OF ŚAKA 1001.

Śaka 1001, Siddhārthi, solar eclipse.

In the absence of the month, tithi and the week-day the date cannot be verified ; but in this year there was only one solar eclipse and that was in Puṣya ba. amāvāsya. So the date probably corresponded to A.D. 1079, December 26, Thursday ; 16, solar eclipse.

5. No. 7.—KAZIPET INSCRIPTION IN THE DARGĀH.

Śaka 1012, Pramōda, Kārtika, ba. 15, Sunday ; solar eclipse.

= A.D. 1090, November 24, Sunday ; 18, solar eclipse.

6. Bahudhānya, Uttarāyaṇa Saṅkrānti ;

In the absence of the month, the tithi and the week-day, the date cannot be verified, but the cyclic year Bahudhānya corresponds with the Śaka year 1020 and in that year Uttarāyaṇa Saṅkrānti fell on Puṣya, ba. amāvāsya, Saturday. So the date probably corresponded to A.D. 1098, December 25, Saturday ; 45.

7. No. 8.—KONḌIPARTI INSCRIPTION OF CAUṆḌA.

Śaka 1125, Rudhirōdgāri, Vaiśākha, śu. 5.

In the absence of the week-day and the nakṣatra the date cannot be verified. The date probably corresponded to A.D. 1203, April 17, Thursday ; f.d.t. 02.

8. No. 9.—KONḌIPARTI INSCRIPTION OF KĀṬA.

Śaka 1162, Śārvari, Phālguna, śu. 11, Saturday.

= A.D. 1241, February 23, Saturday ; Ēkādaśi 76 Punarvasu 05.

9. No. 10.—MAṬṬEWĀḌA INSCRIPTION NEAR RĀMANNA'S HOUSE.

Sarvajit, Phālguna, śu. 10, Thursday.

Probably A.D. 1228, February 16, Wednesday ; 61.

The week-day cited (i.e. Thursday) seems to be wrong.

10. No. 14.—WARANGAL INSCRIPTION AT KHAN SAHEB GARDENS.

Sarvadhāri, Śrāvana, śu. 5, Thursday.

Probably A.D. 1228, July 7, Friday.

The week-day cited (i.e. Thursday) is probably a mistake for Friday, since śu. 5 began at 30 on Friday and ended at 37 the next day.

11. No. 16.—VENKATEŚA-GUḌI INSCRIPTION.

Pramādi, Caitra, śu. 5, Friday.

= A.D. 1313, March 2, Friday.

12. No. 17.—ANNAVARAM INSCRIPTION.

Śaka 1180, Kālayukta, Māgha, śu. 2, Saturday.

= A.D. 1258 December 28, Saturday ; 42.

13. No. 18.—BURUGUGAḌḌA INSCRIPTION OF ŚAKA 1190.

Śaka 1190, Vibhava, Jyēṣṭha, śu. 10, Thursday.

Probably A.D. 1268, May 22, Thursday ; f.d.t. 20

The week-day cited seems to be wrong.

14. No. 19.—BURUGUGAḌḌA INSCRIPTION OF ANNAMA-NĀYA.

Piṅgaḷa, Jyēṣṭha, śu. 15, Thursday.

= A.D. 1317, May 26, Thursday ; 91.

15. No. 22.—GAṆAPAVARAM INSCRIPTION.

Śaka 1135, Śrīmukha, Māgha, śu. 8, Sunday.

Probably A.D. 1214, January 20, Monday. The week-day cited (i.e. Sunday) is probably a mistake for Monday, since śu. 8 began at 09 of the day and ended at 09 the next day.

16. No. 25.—KŪLPĀK INSCRIPTION.

Pramādi, Pauṣa, ba. 7 ; Sūrya-saṅkramaṇa.

= A.D. 1279, December 27, Wednesday ; 20. The Sun entered makara on this day.

17. No. 26.—MĒḷḷACHERUVU INSCRIPTION.

Śaka 1233, Virōdhikṛt, Māgha, śu. 1, Monday.

= A.D. 1312, January 10, Monday ; 55.

18. No. 27.—NĀGULAPĀḌU INSCRIPTION OF REČERĻA KĒṬREḌḌI.

Śaka 1156, Jaya, Vaiśākha, su. 13, Thursday.

= A.D. 1234, April 13, Thursday ; 64.

19. No. 28.—NĀGULAPĀDU INSCRIPTION OF KĀMI-REDDI.

Śaka 1180, Kālayukta, Māgha, śu. 2, Saturday.

= A.D. 1258, December 28, Saturday ; 42.

20. No. 29.—NĀGULAPĀDU INSCRIPTION OF GAṆAPI-REDDI AND MARLEDDI.

Raktākṣi, Jyēṣṭha, śu. 1, Thursday.

In the absence of the Śaka year and the name of the sovereign the date cannot be verified. But palaeographically the inscription can be assigned to the 13th and the former half of the 14th centuries (i.e. roughly the period during which the Rēcerla family attained a high position under the patronage of the Kākatīyas). In this period the cyclic year Raktākṣi occurred thrice and in these years Jyēṣṭha śu. 1 was current on the following days :—

1. A.D. 1204, May 2, Sunday ; 42.
2. A.D. 1264, April 28, Monday ; 66.
3. A.D. 1324, May 24, Thursday ; 65.

The first two days are not satisfactory from the point of view of the week-day. So probably the last is correct.

21. No. 30.—NĀGULAPĀDU INSCRIPTION OF ŚAKA 1225.

Śaka 1225, Śōbhakṛt, Vaiśākha, śu. 15, Wednesday.

= A.D. 1303, May 1, Wednesday ; f.d.t. 04.

22. No. 31.—NĀGULAPĀDU INSCRIPTION OF NĀMAYA, KĀMAYA AND MALLAYA.

Raktākṣi, Jyēṣṭha, śu. 1, Thursday.

This date is identical with the date of No. 29 Nāgulapādu inscription above. But this inscription contains another date and so these dates must be considered together. The second date is :—

23. Kṣaya, Phālguna, ba. 11, Monday.

Here again the absence of the Śaka year and the name of the sovereign makes it impossible to verify the date. But since this date and the preceding date occur together in the same inscription they must refer to events not far removed in point of time from each other. Actually the cyclic year Kṣaya is the third year counting from Raktākṣi. The following table gives a comparative list of days which may correspond to these two dates.

I.

Raktākṣi, Jyēṣṭha, śu. 1, Thursday.

1. A.D. 1204, May 2, Sunday ; 42.
2. A.D. 1264, April 28, Monday ; 66
3. A.D. 1324, May 24, Thursday ; 65.

II.

Kṣaya, Phālguna, ba. 11, Monday.

1. A.D. 1207, February 24, Saturday ; 45.
2. A.D. 1267, „ 21, Monday ; 28.
3. A.D. 1327, March 20, Friday ; 15

The first cycle (i.e. A.D. 1204 and 1207) does not work out satisfactorily to either of the dates. In the second cycle the second date (i.e. Kṣaya, Phālguna, ba. 11, Monday) works out satisfactorily while the first date (i.e. Raktākṣi, Jyēṣṭha, śu. 1, Thursday) does not. In the third cycle the first date works out satisfactorily but the second date does not. Therefore the first set of dates (i.e. A.D. 1204 and 1207) may be ruled out and the dates may be taken to correspond to either of the two remaining sets of dates.

24. No. 32.—PĀNUGAL INSCRIPTION OF TANTRAPĀLA MALLI-NĀYAKA.

Cālukya Vikrama era 1043, Śubhakṛt, Phālguna, ba. Amāvāsyā, Friday, solar eclipse.

The era is obviously wrong and it was most probably the Śaka year that was intended. But Śaka 1043 (current) was Plava and the details given in the inscription work out satisfactorily for this year. Probably the date corresponded to A.D. 1122 March 10, Friday, which coincided with

Amāvāsya 20, and solar eclipse. The cyclic year (Śubhakṛt) was a mistake since there was no solar eclipse in that year.

25. No. 34.—PĀNUGAL INSCRIPTION OF ŚARṆGAPĀNI-DEVĀ.

Śaka 1189, Prabhava, Adhika-Jyēṣṭha, ba. Amāvāsya, Monday, solar eclipse.

Probably A.D. 1267, May 25, Wednesday ; 34, solar eclipse. The week-day is wrongly cited as Monday.

26. No. 35.—PĀNUGAL INSCRIPTION OF IMMADI MALLIKĀRJUNA-NĀYAKA.

Śaka 1212, Vikṛti, Jyēṣṭha, śu. 6, Tuesday.

= A.D. 1290, May 16, Tuesday ; 20.

27. No. 36.—PĀNUGAL INSCRIPTION OF MAILĀMBĀ.

Śaka 1046, Krōdhi, solar eclipse.

Probably A.D. 1124, August 11, Monday ; 45, solar eclipse. In the absence of the month, the tithi and the week-day it is not possible to verify the date. But there was only one solar eclipse in that year, and that was on Śrāvaṇa, ba. Amāvāsya, which corresponded to A.D. 1124, August 11.

28. No. 38.—PILLALAMARŪI INSCRIPTION OF NĀMI-REDDI.

Śaka 1117, Rākṣasa, Vaiśākha, śu. 13, Sunday.

= A.D. 1195, April 23, Sunday ; f.d.t. 12.

29. No. 40.—PILLALAMARŪI INSCRIPTION OF THE REIGN OF KĀPAYA-NĀYAKA. (Dated Śaka 1279.)

Śaka 1279, Hēmaḷambi, Jyēṣṭha, śu. 13, Thursday.

= A.D. 1357, June 1, Thursday ; 17.

30. No. 41.—PILLALAMARŪI INSCRIPTION OF NĀMI-REDDI (Dated Śaka 1124.)

Śaka 1124, Dundubhi, Caitra, śu. 14, Saturday.

= A.D. 1202, March 9, Saturday ; 39.

31. No. 42.—PILLALAMARŪI INSCRIPTION OF EṚAKA-SĀNI.

Śaka 1130, Vibhava, Jyēṣṭha, śu. 3, Monday.

= A.D. 1208, May 19, Monday ; f.d.t. 72.

32. Śaka 1130, Vibhava, Jyēṣṭha, śu. 3, Monday.

= A.D. 1208, May 19, Monday ; 64.

33. Śaka 1137, Yuva, Māgha, ba. 15, Friday, solar eclipse.

= A.D. 1216, February 19, Friday ; Amāvāsya 26, solar eclipse.

34. No. 43.—SOMAVARAM INSCRIPTION OF BETI-REDDI.

Śaka 1135, Śrīmukha, Caitra, śu. 15, Thursday.

Probably A.D. 1213, April 6, Saturday ; 91. The week-day is wrongly cited.

35. No. 44.—SOMAVARAM INSCRIPTION OF KECA BĀLE-NĀYAKA.

Śaka 1136, Bhāva.

In the absence of all details it is not possible to work out this date. The year cited corresponded to the period between A.D. 1214, March 14, to A.D. 1215, March 2.

36. No. 46.—SOMAVARAM INSCRIPTION OF THE REIGN OF GAṆAPATI.

Hēviḷambi, Caitra, śu. 1, Sunday.

In the absence of the Śaka year and the name of the sovereign it is not possible to verify the date. Probably the date corresponded to A.D. 1297, March 24, Sunday ; f.d.t. 42.

37. No. 48.—SOMAVARAM INSCRIPTION OF SŌMA-REDDI.

Śaka 1156, Jaya, Jyēṣṭha, ba. 1, Monday.

= A.D. 1234, May 15, Monday ; 69.

38. No. 49.—VĀḌAPALLI INSCRIPTION OF THE REIGN OF GAṆAPATI. (DATED ŚAKA 1133.)
Śaka 1133, Pramōdūta.

No details are given to enable us to calculate the date. Even the Śaka and the cyclic years mentioned do not agree, and Śaka 1133 corresponded to Prajāpati A.D. 1211-12 and not to Pramōdūta (which was Śaka 1132, i.e. A.D. 1210-11).

39. No. 50.—BŌTHPŪR INSCRIPTION OF MALYĀLA KUPPAMĀMBĀ.

Śaka 1198 (current), Dhātṛ, Māgha, śu. 10, Thursday.

Probably A.D. 1277, January 16, Saturday ; 34. The week-day cited is evidently wrong since Thursday was Aṣṭami 22.

40. No. 51.—BŌTHPŪR INSCRIPTION OF MALYĀLA GUMḌA. (Dated Śaka 1194.)

Śaka 1194 (current) Āṅgīrasa, Śrāvaṇa, śu. 15, Wednesday, lunar eclipse.

= A.D. 1272, August 10, Wednesday ; 70, lunar eclipse.

41. No. 52.—BŌTHPŪR INSCRIPTION OF MALYĀLA GUMḌA. (Dated Śaka 1181.)

Śaka 1181, Siddhārthi, Caitra, śu. 13, Thursday.

There were two months of the name Caitra in that year but in neither did śu. 13 fall on Thursday as seen below :—

1. A.D. 1259, March 8, Saturday ; 94 Adhika-Caitra.

2. A.D. 1259, April 7, Monday ; 29 Nija-Caitra.

42. No. 53.—MAṆŪR INSCRIPTION OF THE REIGN OF PRATĀPARUDRA. (Dated Śaka 1236.)

Śaka 1236, Ānanda, Māgha, śu. 1, Sunday.

Probably A.D. 1315, January 7, Tuesday ; 37. The week-day cited is wrong.

43. No. 54.—TEKMAL INSCRIPTION OF THE REIGN OF PRATĀPARUDRA. (Dated Śaka 1230.)

Śaka 1230, Kīlaka, Āṣāḍha, ba. 5, Monday.

= A.D. 1308, July 8, Monday ; f.d.t. 23.

44. No. 55.—ĀLAMPŪR INSCRIPTION OF THE REIGN OF PRATĀPARUDRA. (Dated Śaka 1221.)

Śaka 1221, Vikāri, Bhādrapada, śu. 15, Thursday.

= A.D. 1299, September 10, Thursday ; f.d.t. 37.

There was a lunar eclipse on the next day and it is strange that the inscription does not refer to it.

45. No. 56.—KARIMNAGAR INSCRIPTION OF GAṆGĀDHARA.

Śaka 1092, Vikṛti, Māgha, śu. 5, Wednesday.

= A.D. 1171, January 13, Wednesday ; 33.

LIST OF INSCRIPTIONS.

183

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
1	1	1	Dharmasāgar, Warangal taluk, Warangal district. On a stone pillar standing very near the Boys' School.	Kākatiyya Ganapa	....	Sanskrit and Telugu.	Records the grant of some land to Prasanna-Vīśvāvara of Ilakurki by a certain minister called Malla or Galanīta-Mallaya whose genealogy is given as follows: Bhāskara. | Cenna-Ganna. | Gaṇādhipa. | Malla. The land granted was divided into various portions for the musicians, dancing-girls, water-shed, etc., and the details of this division are recorded. A certain Paṇḍitarādhyā is mentioned, whose sons received a gift of land. The following names of localities are mentioned: Gōreṇīṭa, Kuṇṭa, Kaḍapaṇṇa, Elakurki, Goraga-kunṭa, and Kesama-reḍḍi-kunṭa. The following names of musical instruments and types of musicians are noteworthy: <i>mṛdanga</i> , <i>raṇḍhva-pūṛaka</i> , <i>kāḥaḥa</i> , <i>jaloḥa</i> , <i>karaiṇḍa-vāḍaka</i> . Records the grant of 50 <i>niwarīanas</i> of land in <i>Kāṛika</i> and <i>Vaiśākha</i> by the Rēcera chief Boppa-rāya for the <i>raṇḍa-bhōga</i> and light for god Vīśvāna of the city of Gāḍla. Boppa-rāya's genealogy is as follows: Rēcera. : : 1. Bēta. 2. Boppa-rāya. 3. Gaṇanātha. 4. Boppa-rāya (donor). The city of Gāḍla is said to be on the eastern bank of the river Maudgalya. The land was cultivated by the water of the canal from Ūṭi tank.
2	5	2	Gāḍla—Warangal district.	Kākatiyya Rudra	Śaka 1209, Sarva-jit, Chaitra, śu. 8, Monday = A.D. 1287, March 24, Monday; '22.	Sanskrit ..	

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
3	8	3 and 4	Hanamkonda, Warangal taluk, Warangal district. On a black stone pillar standing near the Thousand-pillared Temple.	Kakatiya Rudra-dēva.	Śaka 1084, Citra-bhānu, Māgha, śu. 13, Saturday = A.D. 1163, January 19, Saturday; f.d.t. 15.	Sanskrit and Telugu.	<p>Records the grant of a village called Maddicēruvula for the sake of services for gods Śiva, Sun and Viṣṇu, by the Kakatiya king Rudra, whose genealogy is given as follows:</p> <p style="text-align: center;">Kakati dynasty.</p> <p style="text-align: center;">: : :</p> <ol style="list-style-type: none"> 1. Tribhuvanamalla (v. 6). 2. Prōlē-rāja <i>md.</i> Muppamā (v. 12). 3. Rudra (v. 13). <p>The main achievements of Prōlē-rāja and Rudra are summed up in this inscription and an excellent description of the city of Annakoṇḍa is also given. The poet who composed this inscription was an ascetic named Acintēndravara. His father was Rāmēśvara-dikṣita and his preceptor or <i>guru</i> was Advayāmṛta.</p> <p>Prōlē-rāja (i) captured in battle Tailapa the crest-jewel of the Cālukyas, (ii) captured and released Gōvinda-rāja, (iii) pillaged bent Guṇḍa of Maṇtrakaṭṭa, shaved his head and marked his chest with the boar ensign, after which Guṇḍa ran away; (v) Jagaddēva who had besieged Annakoṇḍa was paralysed and driven away.</p> <p>Rudra (i) defeated several times Poṇṇa, (ii) subdued the Mēḍas, (iii) defeated Mailigi-dēva and acquired the country of Polavāsa, (iv) acquired the kingdom of Bhīma who had in turn defeated Gōkarṇa and won it. (v) Cōḍodaya passed away merely out of fear; (vi) Tailapa died of dysentery for fear of Rudra-dēva; (vii) Rudra set out against Bhīma, destroyed the city of Var-dhamānapura, burnt the city of Cōḍodaya, pursued Bhīma into the forests which he destroyed and after demolishing the fort in the middle constructed a big and wonderful lake, (viii) acquired the prosperity of the dynasty of Kandūrōdaya-cōḍa.</p> <p>The capital city of Annakoṇḍa is described elaborately.</p> <p>The boundaries of Rudra's kingdom are given as follows:—East, Sea-shore; South, up to the mountain of Śrīśaila; West, neighbourhood of Kaṭaka (i.e. Kalyāṇ); North, till the slopes of Māl-yavanta.</p>

4	21	5	Hanamkonda, Warangal taluk, Warangal district. On a stone in the wall left of the doorway of one of the 3 shrines (the western shrine in the Thousand-pillared temple.	....	....	Telugu ..	Records the grant of 6 <i>nāḍas</i> and 2 <i>maṭṭur</i> for the growth of the kingdom of the Kākatya kings, and also the establishment of gods Caturmukha and Umā-Mahēśvara along with the goddesses, in Rudrēśvaram, by Gōsagī Śvara-dēva.
5	22	6 and 7	Hanamkonda, Warangal taluk, Warangal district. On a broken pillar lying by the side of the road between Hanamkonda and Kāzipet road not far from the Police outpost.	Caṅkya Tribhuvanamalladēva, and his subordinate Kākatya Bētarasa.	M..... Mārgaśīra, śu. 11, Thursday.	Sanskrit and Kannaḍa.	The inscription is badly damaged and the portion giving the details of the object of the inscription is lost. The genealogy of the Kākatya ruler is given as follows: Durlaya dynasty (v. 2). : : 1. Bēta (v. 2). 2. Prōla or Pājalarasa-dēva (l. 39). 3. Bētarasa (l. 37 f.). The establishment of a pillar at the time of the establishment of Varuṇa is referred to. Two tanks called Kēsari-saundram and Setṭi-keṇḍa are referred to. The terms <i>Khaṇḍiga</i> and <i>Koḷaga</i> , units of measurement, are noteworthy.
6	25	8	Hanamkonda, Warangal taluk, Warangal district. On a huge boulder of rock, north of Hanamkonda.	Bēta	Śaka 1001, Sīd-dhārthi, solar eclipse. Probably A.D. 1079, December 26, Thursday; '16, Solar eclipse.	Sanskrit and Telugu.	Records the gift of a <i>mandā-dīviya</i> to Prōlēśvara in the temple of Bēlēśvara by Bēta.
7	25	9 and 10.	Kāzipet, Warangal taluk, Warangal district. On a stone pillar now erected in the Dargāh of Haṭrat Syed Shāh Afzal Biābānī, not far from the Railway station.	Tribhuvanamalladēva and his subordinate Kākatya Bētarasa.	Śaka 1012, Prāmōda, Kārtika, ba. 15, Sunday; solar eclipse = A.D. 1090, November 24, Sunday; '18, Solar eclipse. Bahudhānya Uttarāyana Śaṅkrānti, probably, A.D. 1098, December 25, Saturday; '45.	Sanskrit and Kannaḍa.	Records the grant of a certain village as <i>sarva-mānya</i> by King Dugga-Tribhuvanamalla, 'son of Bētarasa', to Aḷiya-Rāmēśvara-paṇḍita, the head of the famous Mallikānjuna-śilā-maṭha of Śrīparvata. This also records the grant of one <i>māna</i> of oil everyday for <i>mandā-dīviya</i> by the merchant-community (nakaramu) of Annamakonda to Umā-Mahēśvara. This inscription is damaged and a portion on each of the four sides of the pillar is lost. It is probable that this includes two different inscriptions not far removed from each other in point of time.

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
8	31	11 and 12.	Kondiparti, Warangal taluk, Warangal district. On a stone pillar lying in the Vēṅṅopālasvāmi temple.	Gaṇapati ..	Śaka 1125, Rudhikha, śu. 5. Probably A.D. 1203, April 17, Thursday; f.d.t. '02.	Sanskrit ..	Records the grant of a village called Narukupṭi to god Cauṇḍeśvara by Cauṇḍa of the Mālyāla family whose genealogy is given as follows: Dunjaya-dynasty. : : Dannapa—Chief of Malyāla. Sabba <i>md.</i> Ācamā. Lord of Saṅkisa. Kāṭaya <i>md.</i> Bollamā. Kōṭa-gelvāta. Rudra's minister. Pōta Cauṇḍa <i>md.</i> Mailāmbā. Commander-in-Chief of Gaṇapati. It also records the construction of Cauṇḍa-samudra tank in the <i>agralāra</i> called Cauṇḍapura, and a temple in Koṇḍaparti. One of the titles of Cauṇḍa namely Dvīpi-lumṭṭāka is interesting. Records the construction of the temples of Śiva, Kēśava, and family whose genealogy is given as follows: Dunjaya family. : : Dannapa. Sabba <i>md.</i> Ācamā. Kāṭa <i>md.</i> Kācāmbikā. The titles of Kāṭa, namely Kōṭa-gelpāta and Pedamuṭṭu-gaṇḍa are interesting. Records the establishment of deities, Sālēśvara, Gaṇapatēśvara and Sakalēśvara and the grant of various <i>vr̥ttis</i> to them. Kākati Gaṇapati is referred to as 'the destroyer of Lāḍa, Cōḍa, and Kāṭaka', 'the causer of happiness to Upamanyu and others', 'the seventh emperor', etc. The <i>vr̥tti</i> given was <i>ajāḍi</i> which was a <i>viśa</i> or $\frac{1}{16}$ and which was in the form of <i>Ciravida-gaḍyāṇa</i> . Orukallu is the modern Warangal, and Ciramaṭṭi was probably one of the divisions (<i>vāḍa</i>) of the city of Warangal; two tanks,
9	42	13 and 14.	Kondiparti, Warangal taluk, Warangal district. On a stone pillar lying in the Trikuṭa temple.	Gaṇapati ..	Śaka 1162, Śarvārī, Phālguna, śu. 11, Saturday = A.D. 1241, February 23, Saturday; '76.	Sanskrit ..	
10	50	15	Matṭewāḍa, Warangal taluk, Warangal district. On a pillar standing near Rāmanna's house.	Kākati Gaṇapati	Sarvajit, Phālguna, śu. 10, Thursday. Probably A.D. 1228, February 16, Wednesday; '61.	Telugu ..	

11	53	16	53	Gaṇapati	..	....	Telugu	..	viz. Vāvilāla-peda-ceruvu and Vitukaṭi-peda-ceruvu are also mentioned. Records the gift of various taxes (on sandal, on areca nut, etc.) as <i>vr̥ṣī</i> to god Somanātha of Maṭṭi-vaḍa, by the general <i>nakharamu</i> and the special <i>nakharamu</i> of traders in the five metals.
12	55	17	55	Prōla	..	....	Sanskrit	..	Records that the father (?) of king Tribhuvanamalla granted Vaijanapali alias Śiva-pura to Rānēśvara-panḍita, who conducted service at some temple; and that Prōla, the best pupil of Rānēśvara-panḍita, erected a pillar. The title <i>calamari-ḡaṇḍa</i> applied to Prōla is the earliest instance of the occurrence of this title. Prōla is stated to have known the essence of the great cult of the Lakulēśvara-āgama. A certain village by name Rādḍikuntā is referred to. The grant was written (i.e. composed <i>likhita</i>) by Prōlama-rāja, son of Gaṇapati-rāja, and lord of Pīḍicēti.
13	56	18	56	Kāketā Gaṇapati	..	....	Telugu	..	Records the construction of a temple, the establishment of god, Rānēśvara and the grant of land for the god by Malli-raḍḍi, son of Peinta-Bolli-raḍḍi and Kāma-sāni.
14	57	19	57	Gaṇapati	..	Sarvadhāri, Śrā-vaṇa, śu. 5, Thursday. Probably A.D. 1228, July 7, Friday.	Telugu	..	Records the gift of various taxes for the god Virabhadreśvara. The <i>prāsasti</i> portion is very similar to that of inscription No. 10. Maṭṭewāda inscription, except for a new title of king Gaṇapati, viz. 'the lord of the excellent city of Kākatiya'. Crenatiya was probably a division of the city like Maṭṭi-vaḍa. In fixing the rates of dues distinction is observed by the foreign (<i>pava-dēśi</i>) and the native (<i>svadēśi</i>) merchants. The <i>bhaṇḍi</i> (cart-load) was the unit of measurement and the basis for calculating the dues in the case of most commodities including fruits, grain, oil, glue, etc.; <i>peṇṇa</i> was the unit in the case of sandal, metals, grain, etc.; <i>tula</i> (weight) was the unit in the case of yarn and cotton etc.; <i>māḍa</i> in the case of <i>javāḍi</i> , madder, etc.; <i>koḍe</i> in the case of ivory, silks, etc.; and <i>malaga</i> in the case of yam and cotton piece goods such as sheets (<i>gorupadāṇi</i>), etc. Other units of measurement of weight and of value such as <i>māna</i> , <i>cinnamu</i> , <i>viśa</i> , <i>pala</i> , etc. are also referred to. The term <i>bhaṇḍi</i> or <i>bhaṇḍa</i> is further qualified into <i>Kola-bhaṇḍāṇi</i> and <i>busi-bhaṇḍāṇi</i> . The inscription is of great value for the Economic history of the times.
15	62	20	62	Mahādēva?	..	....	Sanskrit	..	The inscription is damaged and a portion on each side of the pillar is lost. Two kings of the name of Prōla are referred to, the first of whom is called the lord of the Kakati family.

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
16	65	21	pillar lying in front of the Saibhuni guḍi in Warangal fort.	Kākatīya Prataparudra.	Pramādi Caitra, śu. 5, Thursday. Probably A.D. 1313, March 2, Friday.	Telugu	The third side refers to Mahādēva as a pious man who learnt the whole of the <i>dharma</i> from the sage Diruveśvara. He acquired the enjoyable sovereignty of the earth . . . but cared a straw for the whole of it, and became one completely engrossed in the worship of the lotus feet of this God Śiva. Records a gift to Aghōra Śivācāryulu the head of the shrine of Sahasraliṅga-Gaṇapati of the temple of Maṇtu-anaya. The priests in charge of several temples (mostly Śaivite) in the various divisions of the city are referred to. The gift was made in the presence of the royal preceptor (<i>vāca-guru-dēvara</i>) and the title-deed (<i>patraṇi</i>) was prepared by a number of persons including a dancer (?), a merchant, a few devotees and Kāṇḍus, the last term meaning either 'protectors' of the grant, or the class of agriculturists now commonly known as <i>Telagas</i> or <i>Kāḍus</i> in these parts. Nagarapu-vāḍa, Brāhmala-kumṭa, Uppasara-vāḍa, and Pānugaṭṭi-vāḍa were probably a few divisions in the city of Ōrukallu.
17	68	22	Annāvaram, Sūryāpet taluk, Nalgonda district. On a pillar lying on the road between Nāgulapāḍu temples and the village.	Rēcervula Kāmi-Reḍḍi.	Śaka 1180, Kālayukta, Māgha, śu. 2, Saturday = A.D. 1258, December 28, Saturday; 42.	Telugu	Records the establishment of god Kāmēśvara in Nāgulapāḍu and the grant of half a share under the tank Nāma-samudram east of Nāgulapāḍu by Rēcervula Kāmi-Reḍḍi, son of Ayitāmbikā. Most of the inscriptions of the Rēcervula or Rēcervula family contain their title 'lord of the excellent city of Āmanāgallu', or Āmanagallu.
18	69	22	Burugugāḍa, Huzūr-nagar taluk, Nalgonda district. On a stone pillar standing in the courtyard of the Vēṇugōpāla-svāmi temple.	Rudra	Śaka 1190, Vibhava, Jyēṣṭha, śu. 10, Thursday. Probably A.D. 1268, May 22, Tuesday; f.d.t.	Telugu	Records that Dēvaki-putra-dāsu, brother of Satranu Bollamarāju, established Cenna-Gōpīnātha in the middle of the village, Burugāḍa, and gave some land for it; Satranu-Bollamarāju constructed Māci-vuram in the name of his mother and gave it to Cenna-Gōpīnātha; Rudra-dēvi, son of Goṅkanna-dēva, gave some land in Maṇḍiṅṭa Bedama to Gōpīnātha. The village and the land granted was in <i>śarva-mānya</i> tenure, and there is an explicit statement that 'the fields that were previously given to gods and Brahmins belong to them only'. The wet land of the village was under two tanks called Maṇḍrāju-ṇeru and Anugusamudram. The details of the boundaries include the names of a few villages, Nānde-dona, Gārili-baṇḍa, Pucca-kāyala-baṇḍa, Bētavrōli-Mācavuram, Bētavrōli-Cilukūru, and Peda-vena; two canals, viz. Loṇṭalini-kāluva and Alugu-kāluva and two <i>teruvus</i> , viz. Cilukūru-teruvu and the <i>teruvu</i> coming to Bētavrōli Cilukūru are also referred to.
19	71	23	Burugugāḍa, Huzūr-nagar taluk, Nalgonda district.	Āṇṇama-nāya	Śaka . . . Jyēṣṭha, Pini-gala, . . .	Telugu	The inscription is badly damaged and refers to the establishment of some God in Burugugāḍa and the gifts offered to him for

20	72	23	gonḍa district. On a stone slab in the Rāmalīngēśvara temple.	....	śu. Paurāṇi, Thursday = A.D. 1317, May 26, Thursday; 91.	Telugu ..	Records the gift of land, part of it for a permanent light before god (<i>akhaṇḍa-dīpa</i>), by Cintāmaṇi-dēvaya for Cenna-Gōpīnātha. Two tanks, the tank of Rājamaṇi-pāḍu and the tank of Līṅga-giri are referred to.
21	73	23	Burugugadda, Huzūr-nagar taluk, Nal-gonḍa district. On a nāgula-rāyi (cobra-stone) in the Rāma-līngēśvara temple.	Annaijiyya Gaṇa-paddēva.	....	Telugu ..	Records the gifts of land as <i>sarva-mānya</i> for Gōpīnātha of Būr-hugaḍḍa by Annaijiyya Gaṇapad-dēva, whose titles 'the asylum of all the worlds', and 'the emperor Viṣṇuvardhana' are interesting. The land granted was only that portion which belonged to <i>rāca-vāru</i> , and had to provide <i>amuda-paḍi</i> and <i>cātu-paḍi</i> for the Lord.
22	73	24	Gaṇapavaram, Huzūr-nagar taluk, Nal-gonḍa district. On a broken stone pillar lying in the Venka-ṭēsa-guḍi.	....	Śaka 1135, Śrīmu-kha, Māgha, śu. 8. Sūday. Probably A.D. 1214. January 20, Monday.	Sanskrit ..	Records the establishment of the deity Rudrēśvara in Gaṇapati-pura also newly 'created'. A certain Dēvapāla, son of Bāla-Sarasvatī, a devoted servant of Jagaddēva and later of Kākatiya king Prēla is mentioned. Bāla-Sarasvatī was at first a servant of Hēmināḍi-dēva from whose service he passed on to that of Jagaddēva who made him his general and minister. The inscription is badly damaged and the main purpose of the grant is not clear. The poet who composed this inscription was Nandi, son of Rēci and grandson of a famous scholar called Nandimītra.
23	78	26	Gūḍur, Jangam taluk, Nalgonḍa district. On a stone pillar standing in a street not far from the Paṭāl's house.	Vīriyāla Bhīma ..	....	Telugu ..	This is an unusual inscription judging from its form as well as its contents. There is no mention of either the date or the purpose of the grant. It records mainly the achievements of Eṇa or Eṇṇa whose genealogy is given as follows: Durjjaya dynasty. : : Boraṇṭi-Venna. | Eṇa. | Vīriyāla-Bhīma. | Eṇa or Eṇṇa. Eṇṇa's activities are summed up as follows: (i) Championed the cause of a minor prince called Boṭṭu-Bēta, killed his enemy and having established him in the Koravi country ruled in his name Poḍḍagala-dāyanu, Bittaragadyānamu and mogudupalli together with 12 villages (?). (ii) Took under his care the young Kākati lord Bēta, because he was the resort of the maiden Kāmama-sāni'; interviewed

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
24	79	26	Gūḍur, Jangaom taluk, Nalgonda district. On the same stone pillar as above.	Malla	....	Kannaḍa ..	the Pallava-rāya, the emperor, on Bēta's behalf and established the Kākati. (iii) Killed Kādaya-nāyaka and having established the king of Velupu-goṇḍa in Velupu-goṇḍa obtained from him Nēreḍḍu-bōṭipāḍu, Bēkumāvidū, and Rēṇḍayarāju-saṅgaḍḍu. The artisan (who chiseled the letters) was Kommojana-baraha. The last line refers to something that 'goes to the god' (i.e. a gift for god) but it is not clear what it is.
25	82	27	Kulpāk, Jāgir, Nalgonda district. On a stone pillar standing in the Sōmanātha temple.	Rudradēvi	Pramādi, Pauṣa, ba. 7, solar sūkramana = A.D. 1279, December 27, Wednesday; '20.	Sanskrit ..	Records the construction of a temple of Śiva called Mallēśvara, a tank and a great well in Gumudūr, by Malla, son of Bētana and Bejjamāmbā, of the Viriyāla dynasty.
26	88	29	Mēḷaceṇuvu, Huzūr-nagar taluk, Nalgonda district. On a stone slab in the Svayaṁbhūdēva temple.	Kākatiyya Prataparudra.	Śaka 1233, Virō-dhikṛt. Māgha, śu. 1, Monday = A.D. 1312, January 10, Monday; '55.	Telugu ..	Records the construction of a canal by name Vaitā-vardhana in Kolipāka by Pōti-nāyaka, son of Māci-nāyaka and Māḍaci, and servant of Iṇḍusēkhara; also records various gifts by Pōtana or Pōti-nāyaka and by Iṇḍusēkhara of the Cāḷukya family, who was the son of Mahādēva and Lakkāmbā and nephew (brother's son) of Virabhadra, the prince-consort of the Kākatiya queen Rudra-dēvi. A clear genealogical account of the 'Kākatiyyas' is given from Prōla II to Rudra-dēvi. The process of actually making the gift is recorded in a verse which is unfortunately damaged; but a number of persons seem to have assembled with whose consent (<i>anumatī</i>) Iṇḍusēkhara and his minister made the gift.
27	90	29	Nāgulapāḍu, Sūryāpet taluk, Nalgonda district. On a stone in the wall right of doorway (western) of I temple or southern temple.	Kāketa Gaṇapati and his subordinate Rēcerla Kāt-reḍḍi.	Śaka 1156, Jaya, Vaiśākha, śu. 13, Thursday = A.D. 1234, April 13, Thursday; '64.	Telugu ..	Registers various gifts by Velamas and all the people of Mēḷaceṇu for the <i>raiḡa-bhōḡa</i> of Svayaṁbhūdēva. The gift was made on the authority of Mamdu-Nāgi-Raḍi-Bollaya-Raḍi, the <i>nāyāṇkhara</i> of Bomirāju Rrāya-pregāḍa, and consisted of 13 <i>maṭṭurus</i> of wet land measured with the <i>Peḍḍa-gaḍḍamu</i> and a fixed rate of contribution of one <i>cinnamu</i> for a <i>puṭṭi</i> for all bags of grain sown on all wet land and dry land including the King's land (<i>vācapolanu</i>). In addition, there was a sort of profession tax, the merchants (<i>kōmaṭis</i>) paying one <i>māḍa</i> per year, the weavers 16 <i>sinna</i> s per year, and the shepherds 14 <i>sinna</i> s per year.
27	90	29	Nāgulapāḍu, Sūryāpet taluk, Nalgonda district. On a stone in the wall right of doorway (western) of I temple or southern temple.	Kāketa Gaṇapati and his subordinate Rēcerla Kāt-reḍḍi.	Śaka 1156, Jaya, Vaiśākha, śu. 13, Thursday = A.D. 1234, April 13, Thursday; '64.	Telugu ..	Records the establishment of the gods Nāmēśvara, Aytēśvara, and Kātēśvara 'for merit to his father Nāmi-Raḍi and his mother Aytasān-anna and himself' by Rēcerla Kāt-Rēḍḍi and the gift of some land for the same, under the Museṭi canal of Nāgula-pāḍu, Nāma-samudram and Viśvanātha-samudram.

28	92	30	Nāgulaṭpāḍu, Sūryāpēt- taluk, Nālgoṇḍa dis- trict. On a stone in the wall left of the doorway in the southern shrine of II temple or North- ern Temple.	Rēcēṇḍa Kāt-ṛeḍḍi	Šaka 1180, Kāla- yukta, Māgha, śu. 2, Saturday = A.D. 1258, De- cember 28, So- turday; '42.	Telugu ..	Records the division of the tank, Nāma-samudram in Nāgula- pāḍu into two parts and the grant of one part ('our part') by Rēcēṇḍa Kāni-Ṛeḍḍi, son of Aytāmbikā, for merit to Kaketiā Gaṇapad-dēva.
29	93	30	Nāgulaṭpāḍu, Sūryāpēt- taluk, Nālgoṇḍa dis- trict. On a stone in the wall left of the doorway in the southern temple, II temple—a little above No. 28 above.	....	Raktākṣi, Jēṣṭha, śu. 1, Thursday. Doubtful. May be A.D. 1324, May 24, Thurs- day; '65 or A.D. 1264, April 28, Monday; '66.	Telugu ..	Records the grant of 10 <i>maṭṭurus</i> of wet land under Museṭi canal and 6 <i>maṭṭus</i> of dry land under the eastern branch of Nāma- samudram, by Gaṇapi-Ṛeḍḍi and Marieḍḍi for merit to their father Kāni-Ṛeḍḍi, their mother Kāna-sāni and themselves.
30	94	31	Nāgulaṭpāḍu, Sūryāpēt- taluk, Nālgoṇḍa dis- trict. On a stone pillar standing not far from the two temples.	Kakatiya Pratāparudra.	Šaka 1225, Śo- bhakṛt, Vai- śākha, śu. Paur- ṇimā, Wednes- day = A.D. 1303, May 1, Wednes- day; f.d.t. '04.	Telugu ..	Records the grant of a <i>vṛlli</i> (details of rates given) by the eighteen communities of the people of the town for the <i>Mūlasāhānam</i> god, Mahātha of Nāgulaṭpāḍu for merit to their ruler Kāketiyya Pratāparudra. The general rate of contribution was one <i>aḍḍugu</i> for one <i>maṭṭuru</i> even on land granted as <i>mānya</i> ; the merchants (<i>kōmaṭis</i>) paid a quarter (<i>pāḍika</i>) in each house; the toddy- sellers (<i>ḍaras</i>) paid a quarter per share; the shepherds and the goldsmiths (<i>akkaśāla-vāru</i>) paid 2 <i>visas</i> for 2 <i>vṛllis</i> . The rest of the inscription is lost.
31	95	32	Nāgulaṭpāḍu, Sūryāpēt- taluk, Nālgoṇḍa dis- trict. On a stone in the wall, left of the doorway of the I temple.	....	1. Raktākṣi, Jēṣṭha, śu. 1, Thursday. Doubtful. May be either A.D. 1264, April 28, Monday; '66 or A.D. 1324, May 24, Thursday; '65. 2. Kṣaya, Phal- guṇa, ba. 11, Monday. 3. Kṣaya, Phalgu- ṇa, ba. 11, Mon- day. Doubtful. May be either A.D. 1267, Feb- ruary 21, Mon- day; '28 or A.D. 1327, March 20, Friday; '15.	Telugu ..	Records the grant of (i) 4 <i>maṭṭurus</i> of land as <i>vṛlli</i> under the Museṭi canal by Nāmaya, Kāmaya, and Mallaya for merit to their father Kāt-Ṛaḍḍi and their mother Pāra-sāni, and them- selves on the first date; (ii) 4 <i>maṭṭurus</i> of land under Rāvi-pāṭi- canal under Nāma-samudram, east of Nāgulaṭpāḍu, by Kāmaya, for merit to his father, Kāt-Ṛaḍḍi, mother Pāra-sāni and him- self on the second date; (iii) 2 <i>maṭṭurus</i> under the tank Cīmtala- cervu, south of Pinadēvulaṭpāḍu and 2 <i>maṭṭurus</i> under the tank near the town (Nāgulaṭpāḍu ?), by Nāmaya for merit to his father, Kāt-Ṛaḍḍi, mother Pāra-sāni and himself, on the third date. These grants were made to the Triple shrine of Gods Nāmēśvara, Aytēśvara and Kātēśvara.
32	96	32	Pānugal, taluk, Nālgoṇḍa	Gōkarṇa Cōḍa	Calukya-Vikrama era 1043, Su-	Telugu ..	Records that Mahā-maṇḍalēśvara Gōkarṇa-Cōḍa (i) washed the feet of Gavalliya Bhīmana peḅgaḍa, son-in-law of Kāmāna-

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
33	97	32	district. On a broken stone pillar now in the Hyderabad Museum.	Rudra-dēva, lord of the town of Kākata.	bhakt, Phālguna, Amāvāsya, Friday, solar eclipse. Probably A.D. 1122, March 10, Friday; Amāvāsya, '20, solar eclipse.		peggaṇa and gave away the lordship of Maḍuvulu of 30 <i>baḍi</i> Kukkudamu; (ii) and also washed the feet of Bhīman's son Dōḍḍaya-bhaṭṭu, and gave away the lordship of Aḍḍalūru of 70 of tenure. These two gifts were in <i>aṣṭa-bhōga</i> form
34	98	33 and 34.	Pānugal, Nalgonḍa taluk, Nalgonḍa district. On a stone pillar lying in the doorway in Chāyala Sōmēśvara temple.	Mahā - maṇḍalēśvara Kākatiya Manuṇa-Rudra.	Śaka, 1189, Prabhava, Adhika-jyēṣṭha, ba. 15. Monday, solar eclipse. Probably A.D. 1267, May 25, Wednesday; .34 solar eclipse.	Telugu	Records the gift of 4 <i>maṭṭurus</i> of wet land behind Udayāditya-samudram to be cultivated during both the seasons and 20 <i>maṭṭurus</i> of dry land (<i>velibhūmi</i>) by Taṭṭrapāla-Mallināyaka to town of Kākata.
35	102	34	Pānugal, Nalgonḍa taluk, Nalgonḍa district. On a stone pillar lying in the courtyard of the Chāyala Sōmēśvara temple.	Kākatiya king Kumāra-Rudra-dēva.	Śaka 1212, Vikṛti, jyēṣṭha śu. 6, Tuesday. = A.D. 1290, May 16, Tuesday; '20.	Sanskrit and Telugu.	Records the grant of 12 <i>maṭṭurus</i> of land behind Udaya-samudram and 6 <i>maṭṭurus</i> behind another (name lost) to God Chāyā-Sōmanātha by Sā(h)ṛṇapāni-dēva, lord of Pānugallu. The inscription mentions only the names of Prōla, Mahadēva, Gaṇapati and Rudra in the Kākatiya genealogy. Sā(h)ṛṇapāni-dēva is stated to be the son of the Yādava king Sīṅghana-dēva and Tanudasanā-dēvi, grandson of Jaitugi and great-grandson of Bhīlana-dēva. It is not clear why a Yādava prince took service under the Kākatiya kings especially when his titles show that he must have been a worthy foe of Kōkalladēva, king of Virāṭa, Jājalla-dēva, the ruler of Kimiḍi, Bhōja, king of the Gūrjjara country, king of Maḍava and Paṇḍāra-Lakṣmī-dēva. He is stated to be the lord of Pānugallu in the Kākatiya kingdom and claims to have 'lifted the Earth out of the Muhammadan deluge'. A certain Karanamu Dīṇḍina rāju gave away for Sōmaya <i>velivolamu</i> of 30 <i>lūmus</i> south of Kāṭṛēni-vanam.
							Records the grant of 5 <i>maṭṭurus</i> of land behind Udayāditya-Samudram, including 2 <i>maṭṭurus</i> under Uttama-gaṇḍa canal, to God Chāyā-Sōmanātha by Innuḍi Mallikārjuna-nāyanika, son of Nīśaṇṭikavīra-Mallikārjuna-nāyanika or Mallinātha, and grand-son of Bolla. The grant was written (i.e. composed) by Anantā, son of the daughter of Gōvinda-bhaṭṭa. This inscription refers to Pratāparudra as Rudra-dēva and Kumāra-Rudra-dēva, and states that he was the daughter's son of Rudra-dēva (i.e. Rudram), the 'son' of Gaṇapati.

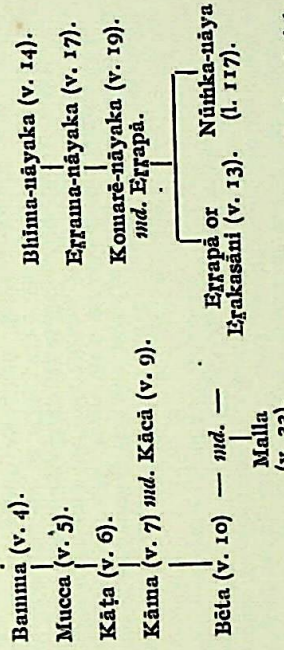
36	105	35	Pāṇḍal, Nalgonda taluk, Nalgonda district. On a stone pillar lying in the courtyard of the Nalla-gudi or Pacala Saneśvara-gudi.	....	Śaka 1046, Krōdhi, solar eclipse. Probably A.D. 1124, August 11, Monday; '45 solar eclipse.	Sanskrit and Telugu.	The inscription is badly damaged and it is not clear whether it is all one inscription or more than one. The first side records the grant of an <i>agrāhāra</i> called Cōḍa-Bhīma-Nārāyaṇapura for the merit of Bhīma (Telugu-Cōḍa?) by his mother Mallambā to 108 brahmins. Mallambā had three sons, Udayāditya, Bhīma and Gōkarṇa. The second side records a list of the dues for some God or other. Some of the units of measurement and reckoning mentioned here are interesting, e.g. <i>nībarava</i> , <i>gidda</i> , <i>mōpu</i> , <i>peruka</i> , and <i>visya</i> . A few abbreviations are also used (e.g. <i>pa</i> and <i>ru</i>); but their significance is not known. While recording the gift of half of Sāmi-seṭṭi tank to the God and half to the people, the previous <i>vytis</i> are also mentioned, e.g. 40 <i>ghaḍa pūṣṭi</i> of <i>dala-vṛtti</i> belonging to the <i>sūtra-dhāra</i> . A new unit measure of land is introduced in the term <i>ghaḍa-pūṣṭi</i> and the analogous term <i>ghaḍa-maṭṭuru</i> . Besides a village called Kāśya-palli, two tanks Cōḍa-samudram and Bhīma-samudram are also mentioned. The third side gives the details of a grant of land to a temple. 10 <i>gāḍipūṣṭi</i> <i>kāmaṭṭuru</i> was assigned for the god's personal enjoyment, 1 <i>kāmaṭṭuru</i> for the <i>pūjāri</i> (the priest), and the balance for vocal music, instrumental music, dancing, incense, garlands, etc. 1 <i>gāḍipūṣṭi</i> was set apart for the person who chiseled the letters of the inscription on the rock.
37	109	36	Pillalamarri, Sūryā-pēṭ taluk, Nalgonda district. On a stone in the wall of the temple of Koma-rēśvara.	....	....	Telugu ..	Records the grant of 19 houses in the fort of Pillalamarri to the musicians, dancers and the priests of the temple of Nāmēśvara, by Rēceṇuvula Nāmi-Redḍi. The names of the donees are given with their surnames indicating their profession, e.g. Maddela Malōju, Pātra Pārvaṭi, Pāḍi Māraka, Pūjāri Rāma-jīyya, etc.
38	110	36	Pillalamarri, Sūryā-pēṭ taluk, Nalgonda district. On a stone in the temple inside the village.	Rudra-dēva	Śaka 1117, Rākṣasa, Vaiśākha, śu. 13, Sunday = A.D. 1195, April 23, Sunday; f.d.t. 12.	Sanskrit and Telugu.	Records the establishment of three <i>liṅgas</i> named after his father, mother and himself by Nāma, son of Kāma and Kācā and the granting of various amounts of wet land behind the tanks of Sabbi-samudram near Pillalamarri, Viśvanātha-samudram and Kuḍu-kuḍiya-Gaura-samudram and some dry land near a village called Guṭṭupalli.
39	113	37	Pillalamarri, Sūryā-pēṭ taluk, Nalgonda district.	....	....	Telugu ..	Records the grant of 5 <i>maṭṭurus</i> of land behind Bṛaka-samudram for maintaining a food choultry for 15 persons, one <i>maṭṭuru</i> for the cooks, 4 <i>maṭṭurus</i> for the food and clothing of the students and half a <i>maṭṭuru</i> for maintaining a water-shed. The name of the donor is not given.
40	113	37	Pillalamarri, Sūryā-pēṭ taluk, Nalgonda district.	Kāpaya-nāyaka	Śaka 1279, Hēmalambī, Jyēṣṭha, śu. 13, Thursday = A.D. 1357, June 1, Thursday; 17.	Telugu ..	Records the re-establishment of God Bṛakēśvara and the granting of half a dry field to him behind Dēvara-kunṭa of Pillalamarri by Bṛa-pōṭu-leṭika, ruler of Pillalamarri and servant of Kāpaya-nāyaka; reference has been made to the damage sustained by this temple during the national disturbances, probably some damage done by Sulṭān Alāu-d-dīn. Some of the titles of Kāpaya-nāyaka are interesting, as for example, 'the Lord of the Andhira country', 'the protector of the security of Kāñci', 'Gaṇḍa-gōpāla', 'Mūru-rāya-jagadāla' and 'Iruvettara-gaṇḍa'.

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
41	114	38, 39, and 40.	Pillalamarri Sūryāpēt taluk, Nalgonda district. On a stone pillar standing in the courtyard of the Komarēśvara temple, the temple inside the village.	Gaṇapati ..	Śaka 1124, Dundubhi, Caitra, śu. 11, Saturday = A.D. 1202, March 9, Saturday: '39.	Sanskrit and Telugu.	<p>The names of the parents of Ēṛa-Pōtu-leṅka are given as Anuma-kohḍa-Māci-nāyaka and Rudra-sāni.</p> <p>Records (i) the grant of two tanks called Guḍla-ceṛvu and Katyākēśvara; (ii) the fields attached to them by Nāma to God Nāmē of maintenance for them by Aitamā (Nāma's wife), Viśvanātha (Nāma's son), and Prōla (Nāma's nephew, i.e. sister's son) respectively; (iii) the grant of Nēraḍla tank of Bikkimālyatank for god Aytēśvara; (iv) the grant of 2 <i>maṭṭurus</i> of land east of Paṭṭapu-rāvi under the tank she had given for offerings to God Prōlēśvara, named after her son; (v) the grant of 3 <i>maṭṭurus</i> of land behind Kuḍu-kudīya-Gaura-saṇḍram to God Aytēśvara and 2 <i>maṭṭurus</i> to God Viśvanātha by Aytasāni. The genealogy of Receṛuvula Nāmi-Raḍḍi or Nāma is given as follows:</p> <p style="text-align: center;">Fourth caste. : : Bamula (v. 4). Mucca (v. 6). Kaṭa (v. 8). Kāma mḍ. Kācā (v. 12).</p> <p>Aitamā mḍ. Nāma (v. 31) mḍ. Ācanā (v. 21). Vallasāni. Viśvanātha (v. 32).</p> <p>A certain Gaurama is also mentioned for whose merit Aytasāni or Aitamā made a gift. She may be Aitamā's mother.</p> <p>Records (i) the establishment of Ēṛakēśvara in Pillalamarri and the gift of some land to that god under the tank Ēṛaka-saṇḍram (constructed in Ēṛaka-vuram), in Upparipāḍu in Kro-prōli-polam, in Ēṛamarāju-kūṇṭa and under Lakṣma-saṇḍram; (ii) the establishment of Tripurā-dēvi and the grant of some land in Ēṛaka-puram and under Ēṛaka-saṇḍram for building the temple and, after it was built, for utilizing it for the enjoyment of the goddess; (iii) the grant of land under Ēṛaka-vuram, Ēṛaka-saṇḍram, Lakṣma-saṇḍram of Pillalamarri and</p>
41 and 42.	122		Pillalamarri Sūryāpēt taluk, Nalgonda district. On a stone pillar standing in the courtyard of the Komarēśvara temple.	Gaṇapati ..	(i) Śaka 1130, Vibhava, Jyēṣṭha, śu. 4, Monday = A.D. 1208, May 19, Monday; f.d.t. '72. (ii) Śaka 1130, Vibhava, Jyēṣṭha, śu. 3. Monday	Sanskrit and Telugu.	

Bomnakanti-kalava (canal) for the temples of Komarēśvara and Ēṛakēśvara named after her father and mother respectively and for the temple built by her brother Nūṅka-nāya; (iv) further gifts of land on the occasion of the Solar Eclipse for God Ēṛakēśvara, Bēṭēśvara and Ēṛakēśvara (a second temple of that name on the tank bund). The last two deities are said to have been established by Imatūri Sōnaya.

The genealogy of Ēṛaka-sāni is given as follows:

Fourth Caste.



Bhima-nāyaka (v. 14).

Ēṛana-nāyaka (v. 17).

Komarē-nāyaka (v. 19).
ind. Ēṛapā.

Bhima-nāyaka, the great-grand-father of Ēṛapā or Ēṛaka-sāni is said to be the lord of the city of Saunahgūru.

Records (i) the joint gift of a tank to god Bikkimāle-Svayambhū-Sōmanātha by Rēceṇvula Bēṭi-Raḍḍi and Gecca-Bolle-nāyūṇḍu, (two parts of this tank was Bēṭi-Raḍḍi's and one part Bolle-nāyūṇḍu's); (ii) the gift of 2 tanks built by Bēṭi-Raḍḍi in front of the above tank and one *kāḍa* behind. The *śihānavarī* appointed was pandit Bhimēśvara.

Records the gift by Kēca-Bāle-nāyaka of one *puṭṭi* of land at the spring in front of Bikkimālya-ceruvu to Komdena-Appana and Rāmēśvaramaṇḍa, the sons of Prōla-dēvart-ratṭu.

Records the gift of 2 *marṭurus* of land by Uttama-gaṇḍa Bhimanātha for God Svayambhū-Sōmanātha for merit to Irana (Vīra-na) and himself.

Records a gift of (some land?) by Dāma-rāju of Cōḍa-vuram for merit to Pōta-rāju.

= A.D. 1208, May 19, Monday; '64.
(iii) Śaka 1137 Yuva, Māgha, ba. 5, Friday, solar eclipse. Probably A.D. 1216, February 19, Friday; Amā-vāsyā, '26, solar eclipse.

Śaka 1135, Śrīnukha, Caitra, śu. 15, Thursday. Probably A.D. 1213, April 6, Saturday; '91.

Śaka 1136, Bhava, A.D. 1214-1215.

Hēmalatibi, Caitra, śu. 1, Sunday. Probably

Sōmavaram, Huzūr-nagar taluk, Nalgonda district. On a stone pillar standing in the courtyard of the Sōmappa temple.

Sōmavaram, Huzūr-nagar taluk, Nalgonda district. On a stone slab lying in a field not far from the village.

Sōmavaram, Huzūr-nagar taluk, Nalgonda district. On a stone pillar near the doorway in the Sōmappa temple.

Sōmavaram, Huzūr-nagar taluk, Nalgonda district. On a

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
47	137	44	stone pillar near the doorway in the Sōmappa temple.	Kākatīya Gaṇapati	A.D. 1237, February 27, Friday; '43.	Telugu	Records some gift (not mentioned) for merit to Kākatīya king Gaṇapati and Rēcervula Ruddu-Raḍḍi.
48	137	44	Sōmavaram, Huzūr-nagar taluk, Nalgonda district. On a stone pillar near the doorway in the Sōmappa temple.	.....	.....	Telugu	Records gift of land to God Sōmava by Sōma-Raḍḍi, son of Museḍi-Raḍḍi for the attainment of Śiva's world by his father and for the increase of his own life, health and prosperity.
49	138	44	Vaḍapalli Miriyāla-guḍa taluk, Nalgonda district. On a stone pillar standing not far from the houses of the <i>māḍi-gas</i> .	Gaṇapati	Śaka 1156, Jaya, Jyēṣṭha ba. 1, Monday = A.D. 1234, May 15, Monday; '69.	Telugu	Records the entrusting of the temple of Bradukēśvara to Bhīmanāyaka, Rāḍe-nāyaka, Bete-nāyaka, and Rudra-nāyaka. Bhīma-jīya, by his skilled workmanship executed the <i>kalāṣa</i> this shrine for merit to King Gaṇapati, and the parents of the donors, Koṇḍe-nāyaka and Maḷa-sāni.
50	140	45	Boṭhpur, Mahbūb-nagar district. On a stone slab in the wall of the <i>anarāḷa</i> in the Śvara temple commonly called the Lūṅappa temple.	Rudra-dēva	Śaka 1133. Prāmō-dōtha. Śaka do not agree. Either A.D. 1210-11 or A.D. 1211-12.	Telugu and Sanskrit.	Records the construction of a Saivite temple in her husband's name by Kuppamāmbikā, wife of Malyāla Guṇḍa, after the death of her husband and the gift of some land to the temple by her in association with her sons Bācava, Boppa and Gaṇapati-dēva and also Parvatamu Mallaya, Mallaya, Buddhaya, Viṭṭhaya, and Guṇḍaya, son of Kāṭa. The land given was behind Bāsamudram, Gaṇapa-samudram, Budhuni-kūṇṭa, and Pōṭula-maḍugu and also in Būdūpūru.
					Śaka 1198 (current), Dhāt, Māgha, śu. 10, Thursday. Probably A.D. 1277, January 16, Saturday; '34.		Sidda-jīya, son of Cila-jīya, Vaija-jīya and Bāca-jīya were ordered to be the Oḍayas of the place. Kuppāmbikā is said to be the daughter of Buddhaya of the Gōna family and to have performed the various <i>vratas</i> mentioned in the <i>kalpa</i> texts. The famous poet and scholar Śvara-sūri composed this inscription. At the end of the main inscription 2 lines are inscribed in crude letters recording that Viṭṭhaya sent Bācava and Boppa to Vāraṇasī in the name of his grandmother and gave away some land behind Bāca-samudram.

51	142	46 and 47.	Bōthpur, Mahbūb-nagar taluk, Mahbūbnagar district. On a black stone pillar standing in the courtyard of the Masjid.	Rudra-dēva	..	Śaka 1194, Āmgi-rasa, Śrāvaṇa, śu. 15, Wednesday = A.D. 1272, August 10, Wednesday; '7 o, lunar eclipse.	Telugu and Sanskrit.	Records the construction of a tank after the name of his master Gaṇapati by Malyāla Guṇḍa, and the gift of <i>vr̥ṣṭis</i> behind it to some brahmins, whose names and <i>gōtras</i> are mentioned. Some of these were logicians as seen from their names ending in the title <i>gñāta-śāstri</i> . The purpose of each gift is stated. One brahmin performed the consecration of the tank; another performed the Cāturmāsya <i>vr̥ṣam</i> ; a third performed a pilgrimage to Sētu and had a bath in the Sea; a fourth performed <i>prāda-kṣipans</i> at Śrī-parvata and a fifth performed the sacred bathing ceremonies in the mouth of Kārtika in the Tuṅgabhadra at Alaiṇpūru.
								The genealogy of the donor is given as follows: Malyāla dynasty (v. 13). : : Danna (v. 13). Bāca (v. 14) <i>mā. Bācāmbā.</i> Guṇḍa <i>mā. Kuppamāmbikā</i> (v. 20).
								This inscription was composed by the famous Īśvara-sūri or Īśvara-bhaṭṭopādhyāya, son of Mayūrāya who was well-versed in <i>citra-kaviṭva</i> , Pāṇini's grammar and Yajur-Vēda including its <i>pāda</i> order. There is a Padma-bandha in this inscription which refers to the scribe as Viraya-sūri, and gives his father's name as Ācāya.
52	152	48 and 49.	Bōthpur, Mahbūb-nagar taluk, Mahbūbnagar district. On a black stone pillar standing in the courtyard of the Masjid.	Gaṇapati	..	Śaka 1181, Siddhārthi, Chaitra, śu. 13, Thursday. There is an adhika-māsa. Either A.D. 1259, March 8, Saturday; '94 (Adhika-Chaitra); or A.D. 1259, April 7, Monday; '29 (Nija-Chaitra).	Telugu and Sanskrit.	Records the construction by Malyāla Guṇḍa of a tank called Bāca-samudram, a canal named after his wife Kuppamāmbikā filled with water from the above tank and a pair of temples on the banks of the temple; records also the gift of some land behind Bāsa-samudram to Īśvara-bhaṭṭopādhyāya during the time of Eclipse after sending Ālētappa to Vāraṇasi (Benares) and Gaya. The genealogy of Guṇḍa given here agrees with the one given in No. 51 Bōthpur Inscription. Guṇḍa's titles include Pedamuṭṭu-gaṇḍa, the Sun to the darkness of the enemy, namely the king of Saṅkisa. There is a <i>caṭva-bandha</i> at the end of this inscription which contains the name of the poet, the purpose of the inscription and the name of the hero of the composition. The inscription is written by Oddaya. This pillar of inscription contains another inscription as a sort of Appendix to the main inscription on three sides of the pillar. This records the gift of land to various people under Prōl-Reḍḍi canal, Raḍḍi canal, Kuppa-samudram tank, Dāḍla canal and

Inscription No.	Page No.	Plate No.	Place of Inscription.	Ruler.	Date.	Language.	Contents and Remarks.
53	162	50 and 51.	Maṇḍar, Mēḍak district. On a broken stone pillar lying in front of the Sōnēśvara-guḍi. The second piece of the same broken pillar is lying by the side of a street in Gaḷagaṭṭa-palli about 3 miles away from Maṇḍar.	Kākaṭiyya Pratāparudra.	Śaka 1236, Ānamīda, Māgha, śu. 1, Sunday. Probably A.D. 1315, January 7, Tuesday; '37.	Telugu	Budhuni-kupṭa, and also a further gift of land to God Kuppēśvara and Kūḍali-Saṅgamēśvara. A new kind of <i>maṇḍurū</i> is mentioned called <i>Gōcārma-maṇḍurū</i> . Records the gift of some land part of which was behind Pottula tank and Pō-samudram for God Sōmanātha by Viḷemu-Rudra-dēva, Anumakoṇḍa-Aṭṭu-ṭeṭṭika and Maṇḍar Dūba; also records the grant of a certain amount of cash revenue (<i>māḍa-baḍi-pāṇḍu</i>) to the same god by the people of the eighteen communities of the 12 villages of that <i>śihala</i> including Maṇḍar.
54	166	51	Tēkual, Mēḍak district. On a stone slab in a ruined temple in the middle of the village.	Kākaṭiyya Pratāparudra.	Śaka 1230, Kīlaka, Aṣāḍha, bu. 5, Monday = A.D. 1308, July 8, Monday; f.d.t. '23.	Telugu	Records the gift of the cash income of the Land-Tax of the village of Tēkūṭibēḍa and the villages of that <i>śihala</i> at the rate of one <i>māḍa-baḍi-pāṇḍu</i> for one <i>māḍa</i> , to God Bhōganātha by the sion of the 18 communities of Tēkūṭibēḍa.
55	167	52	Alaṭṭipūr, Raichur district. On a stone slab standing in the courtyard of the Bālabrahma temple.	Kākaṭiyya, Pratāparudra.	Śaka 1221, Vikārī, Bhādrapada, śu. 15, Thursday = 1299, September 10, Thursday; f.d.t. '37.	Telugu	Records the gift of some land and a pond by a number of merchants (setṭis), princes like Peda-Maldēva, and the great <i>śihānāḍhipati</i> of the Brahmeśvara temple to the (Jain?) saluts Māda-jīyya and Nāga-jīyya, sons of Padma-jīyya, for God Gaurēśvara. There is one peculiar title claimed by the donors, viz. 'the obtainers of a hundred and five hero inscriptions. There are two names at the end of the inscription one of which (viz. Kara-Virēśa setṭi, son of Koṭhala Gaṭṭina-Malli-setṭi) seems to be the signature of some official. The second (viz. Korada-rācu) is probably the name of the composer.
56	169 and 54.		Karīm-nagar, Karīm-nagar taluk, Karīm-nagar district. On a stone pillar standing in the compound of the Talukdar's Bungalow.	Kākaṭi Rudra	Śaka 1092, Vikārī, Māgha, śu. 5, Wednesday = A.D. 1171, January 13, Wednesday; '33.	Telugu	Records the gift by Gaṅgādhara of an <i>agrāhāra</i> called Deṇḍāḍu; the construction of a Triple-shrine of Śiva, a beautiful lake, flower gardens and fruit gardens in Deṇḍāḍu, the establishment of God Prasanna-Kēśava, by the side of God Rudrēśvara in Anumakoṇḍa; the construction of another temple in which were established the Tripuruṣas; the gift of God Rudrēśvara in Gaṅgāciyaceruvu; the establishment of Buddha—one of the <i>avalārs</i> of Viṣṇu in that shrine of Hīḍṇibā; the establishment of Saṅhavarakēśvara; the establishment of a temple for Śiva in Mantra-kūṭa; the establishment of Ayyata with the 24 <i>mārtis</i> .

The last portion is unfortunately damaged and seems to record some order by king Rudra-dēva. A certain village by name Nagarūru and a district by name Sabbi-nāḍu is mentioned. The genealogy of the donor is as follows:

Ātrēya-gōtra (v. 2).
 :
 :
 Konnan-ārya (v. 3).
 |
 Nārāyaṇa *md.* Aytamāhlikā (v. 5).
 |
 Gōvinda *md.* Turukamātibā (v. 6).
 |
 Gaṅgādhara.

The entire inscription, except for ll. 161-171, is in beautiful Telugu verse.

GLOSSARY.

Āḍa, Tg. Vide *aḍḍa* below.

Aḍapa-gaṭṭu, Tg. The meaning of this word is not clear. *Gaṭṭulu*, Tg. are balks of unploughed turf marking off the various small strips into which wet land is divided for purposes of proper irrigation. *Aḍapa*, Tg. is a small bag, used as a pouch for areca-nut and betel leaves, and for barbers as a dressing case. This, however, does not make any sense and it seems probable this word represented a name, probably of a certain field.

Aḍḍa, Tg. 1. A dry measure equal to 2 *mānikas*, or one-eighth of a *tūm*. 2. The fraction called half a fanam. 3. A gold or silver weight of about 5.68 grains (Avoirdupois) in South Kanara. 4. A fractional part denoting half and written (*ardha*). 5. Half of a certain measure called *Kuñcamu*. 6. A weight representing the eighteenth portion of a *varāha*.

Aḍḍuga, *Aḍḍaga*, Tg. The fraction called half a fanam. (Br.)

Adhika-paḍi, Tg. An extra allowance in food (grain, salt, vegetables and all that is required to prepare a meal, also the fire-wood), sometimes also in money to servants, friends, or poor people.

Akkaṣāla-vāru, (pl.) Tg. *Agasāli*, *Akkaṣāle*, *Akaṣāle*, Kd. *Agasāla-vāḍu*. 1. A goldsmith. 2. The work-shop of a goldsmith. (Br. & Kt.)

Āku-gaṭṭu, (pl.) Tg. Probably *Āku-gaṭṭalu* means packets or small bundles of leaves.

Amuda-paḍi, Tg. *Paḍi*, Tg. Tl. Kd. is an allowance in food and (all the necessary commodities to prepare a meal) and sometimes also in money. *Anṛta*, Sk. Tg. Kd. is food, boiled rice, milk or anything sweet, becoming or agreeable. The word therefore means an extra dish specially prepared as an offering for the Lord. (Ap. & Br.)

Aṅgaḍa-siddhāyamu, Tg. *Aṅgaḍi*, Tg. is a shop and *siddhāyamu* is established revenue. So probably the word means established revenue from shops.

Aṅga-bhōga, Sk. This word is always associated with the word *raṅga-bhōga*. *Bhōga* is enjoyment and it refers to an absolute enjoyment by the Lord. *Aṅga-raṅga-vaibhava*, an allied word means enjoyment of riches or excellencies, pomp or luxury; and *aṅga-raṅga-bhōga* is translated as "decorations and illuminations of the God." (Br.) *Aṅga* is literally a limb or the body in general and *aṅga-bhōga* might mean the various forms of enjoyment by the *mūla-sthānam* deity, i.e. the fixed image in the *garbha-grha*. *Raṅga* is a theatre or stage and probably refers to the special hall (*raṅga-maṇṭapa*) where the processional image is sometimes brought. *Raṅga-bhōga* might therefore refer to those different forms of enjoyment associated with the processional deity such as the durbar, the marriage ceremony (*Kalyāṇ-ōtsava*) and the ceremony of going to sleep (*śayan-ōtsava*), etc. These two phrases *aṅga-bhōga* and *raṅga-bhōga* thus sum up practically all the different forms of ritual and worship associated with any temple.

Ari, Tg. Tax, tribute. (Br.) *Ari-peṭṭuṭa* : to pay revenue. (Br.)

Aṣṭa-bhōga, Sk. 1. The eight different forms of enjoyment. 2. The eight different aspects of possession of land, consisting of (a) *nīdhi*, Sk. (a treasure or a hoard, i.e. a natural hoard such as a mine); (b) *nīkṣēpa*, Sk. (a treasure hidden or stored up by some one); (c) *akṣiṇa*, Sk. (permanent or lasting benefits); (d) *āgāmi*, Sk. (future benefits); (e) *sañcita*, Sk. (benefits already stored up); (f) *jala*, Sk. (water); (g) *taru*, Sk. (trees); (h) *pāṣāṇa*, Sk. (stones). 3. A certain form of land tenure. (For a full discussion see J.A.H.R.S., X, p. 124.)

Aṣṭa-daśa-prajalu, Sk. Tg. = *aṣṭa-daśa-jāti*. Eighteen castes consisting of *brāhmaṇa*, *kṣatriya*, *vaiśya*, *lingavanta*, *baṇajige*, *gaṅgaḍikāra-vokkaliga*, *maḍivāli*, *kelasiga*, *kuṛuba*, *kumbāṇa*, *kaṭuka*, *baḍagi*, *akkaṣāle*, *toreya*, *uppāra*, *besta*, *holeya*, *māḍiga*. (Kt.) This list seems to have varied from time to time.

Aṣṭ-āṅgaḥ, Sk. The eight parts of *yōga* or concentration consisting of (a) *niyama* (restraint of the mind); (b) *āsana* (a particular posture or mode of sitting); (c) *prāṇāyāma* (restraining or suspending the breath during the mental recitation of the names or attributes of a deity); (d) *yama* (self-control); (e) *pratyāhāra* (restraining the organs); (f) *dhāraṇa* (the faculty of retaining in the mind, steady abstraction of mind); (g) *dhyāna* (abstract contemplation, religious meditation); (h) *samādhi* (perfect absorption of thought into the one object of meditation, i.e. the Supreme Spirit). (Ap.)

Āyam, *āyālu* (pl.) Sk. Tg. 1. Gaining or acquisition of money. (Ap.) 1. Income, receipt. (Ap.) 2. Corn given by the well-to-do villagers to the hereditary servants of the village as their established fees of office. (Kt.) 3. Profit, gain. (Br.) 4. Tribute.

Āyēḍi, Vide *Āyam*. *Āyēḍi* is probably a local corruption of *Āyam*.

Baḍi-māḍuvulu, Tg. Probably a certain coin of unknown value. *Baḍi* is slight, petty (Br.) or tax (L.) and *māḍuvu* may be the same as *māḍa* half a dinar, or a tenth of *paṇa*. (L.)

Bamdana, Vide *bamdhālu*.

Bamdhālu, (pl.), Tg. Probably a small bundle from the Sk. word *bamdhāh* or *bamadhanam* meaning tying together, fastening, binding. (Ap.)

Behāramu, *bēhāramu* Tg. Kd. Merchandise. (Kt. & L.)

Bēhāruḥ, (pl.), (*bēhāri* s.) Tg. A merchant. (Kt.)

Bellamu, Tg. Molasses, treacle, (Br.) coarse dark sugar, jaggery. (Kt.)

Beṁṭa-kāra, Probably *bēṭa-kāra* Tg. Kd. *Bēṭa* meaning separation, parting, especially the separation of lovers. So *beṁṭa-kāra* might mean 'one who causes the separation of lovers', similar to the phrase *ripu-nārī-vaidhavya-vidhāyak-ācāryaḥ*, meaning 'one who renders the wives of his enemies, widows'.

Bhaṁḍi, (s.) *Bhaṁḍlu* (pl.) Tg. *Baṁḍi*, Tg. means a cart. It is possible that a bullock cart had a definite quantity of merchandise and this quantity might have been considered as a definite unit for purposes of calculation. It is also possible that this is the same as the *Bhāmḍah* or *Bhāmḍāh* meaning 1. A box, a trunk, chest, case. 2. Goods, wares, merchandise, shop-keeper's stock. 3. A bale of goods. (Ap.)

Brahma-hatya, Sk. Brahmin-slaying, killing a brahmin.

Brahma-kalpa, Sk. *Kalpa* is an age, hence the age of Brahma, extending to some thousand years. (Br.)

Būreḍu, Tg. An unknown quantity.

Busi-bhaṁḍālu, Tg. *Busi* is the chaff and other refuse of grain. So the term might mean stores of unhusked grain with the chaff not removed. Cp. *Kola-bhaṁḍālu*.

Cakōra, Sk. Kd. Tg. The bartavelle or Greek partridge fabled to subsist upon moonbeams (Kt.). A bird only known in poems; answering to Philomel, the widowed nightingale, or turtle dove, 'eagerly as the dove languished for the ray of the moon'. This is a constant phrase in letters; expressing the attachment of the writer to the person addressed; and an eagerness to meet him again. (Br.)

Calamartti-gaṇḍa, Tg. Kd. This is one of the special titles of the Kākatīya kings. It has been explained differently by different authorities, the foremost of whom is Mallinātha the famous commentator. *Gaṇḍa* Kd. is a husband, lord, master and hence one who can control or punish. *Calam* Tg. is inveteracy, spitefulness, malice, obstinacy, rudeness, overbearing (Br.). So the phrase has been translated 'one who is the controller or punisher of spiteful men or men of overbearing conduct'.

Calivāṁḍili, *calivēṁḍala*, *calivēṁḍra*, *calipāṁḍili*, Tg. Kd. A halting place for travellers, where they are supplied gratis with milk and whey. (Br.) A cool shed where passers by are supplied with water to drink. (Kt.)

Cālvāru, Tg. *Cālu* is furrow, row, line, track. *Cālvāru* is *varusa-tiru* (L.) i.e. arrange in furrows or plough.

Cātu-paḍi, Tl. An offering of food to the deity.

Cāturmāsya, Sk. Four months of the year, containing the two seasons of *varṣa-ṛtū* and *śarad-ṛtū*, i.e. from *Āṣāḍha-śuddha* until *Kārtika-śuddha*. During this period Viṣṇu is supposed to sleep, and the religious celebrations are much diminished. The period during which religious mendicants desist from roving. (Br.)

Cavarālu, Tg. *Savarālu*, *savaramulu*. The hair of the *camari-mṛga*, which is used by women as queue. (Br.) Also *cavara*, *camara*, *camara*, the chowrie or long brush or fan most usually made of the tail of the Yak : it is also one of the insignia of royalty.

Cinnamu, *sinna*, Tg. 1. A weight equal to $\frac{1}{32}$ of a *tula* and called a Canteroy fanam. 2. One-eighth part of a coin termed a pagoda. (Br.) 3. The weight of 4 *guri-giṇjas*. (L.)

Cintāmaṇi, Sk. 1. The wishing-stone, a fabulous gem or magic ruby, imagined to yield to its possessor all that he wishes. 2. The philosopher's stone.

Ciremaṭhiya, Tg. The meaning of this word is not clear. It seems to be a name of some locality.

Ciravida, Tg. Some kind of coin ; probably a special kind of *gaḍyāṇa*.

Cūrakāra, Tg. Kd. 1. *Kolla-peṭṭina-vāḍu* (L.) one who has plundered. 2. *Cōruḍu* (L.) a thief or robber. *Cūra* is powder, dust, plunder, spoil. *Cūra-vidacuṭa* : to give up to be plundered : as a conquered city. (Br.)

Dācu, Tg. Colloquial for *dāsu*.

Daḷavrtti, Tg. *Daḷa* is an army, (Br.) and so the term might mean 'profession of the army'.

Daḷavāyi is a general, a chieftain, or minister of state. (Br.)

Daṇḍa, Sk. Fine. (Ap.) punishment, a fine (Kt.) ; a fine. (Br.)

Dāsi, Sk. Tg. Kd. 1. A handmaid. 2. slave. 3. concubine. 4. A dancing girl. (Br. & Kt.)

Dāsūri-paṭṭu, Tg. *Paṭṭu* is silk, and it may be the silk of *Dāsūra*. This word may be the origin of Tussore silk or Tussore in general.

Datti, (s.) *Dattulu* (pl.) Tg. That which has been given ; a gift.

Dhaḷa-vāḍi, Tg. Kd. *Dhalavali* (Kd.) is a tax (My. fo 1920, p. 79). It may be connected with *daḷa-vrtti* above, or at least with *daḷamu* or *daḷa*, and might refer to some military office.

Dukki, *Ḍukki* Tg. *Dukka*, ploughing, ploughed land, tillage. *Dukki-polamu* is a ploughed field.

Gāḍi, Tg. 1. A drinking trough or manger. 2. A ditch, a grove.

Gadena, Tg. Colloquial for *gaḍyāṇa*.

Gaḍyāṇa, Tg. Kd. *Gaḍyāṇa*. 1. An obsolete coin like a farthing, equal to $\frac{1}{4}$ or $\frac{1}{8}$ of the *paikamu*. (Br.) 2. A *dināra*, *varāha* (L.) 3. A weight used in weighing silver (Br.). 4. A goldsmith's weight, equal to 20 *vals*, 8 *māṣas*, or half a *tola* or about 52 grains Troy (W.P. 16r).

Gāl-puḷlu, (pl.) Tg. *Gāl-puṭṭi* (s.) Tg. An unknown measure of land, perhaps a variation of the common measure *puṭṭi*. Vide *puṭṭi*.

Gaṇḍhya, Tg. Probably colloquial for *gandha*, sandal-wood. (Kt.)

Gaṇḍhya-vāru, Tg. Probably dealers in sandal-wood.

Garusu, *gariṣa*, Tg. Black soil mingled with pebbles or lime-stones, gravel (Br.). Boundary, limits (of a field), e.g. *pola-garusu* and *cēni-garusu*.

Gavila, (s.) *Gavilalu* (pl.) Tg. *Kapila*. A certain kind of cow ; tawny-coloured cow.

Ghaḍa-maruturu, Tg. An unknown measure of land, probably a variation of the common measure *maruturu*. It may be connected with *gaḍi*, boundary, border, limit. Vide *maruturu*. Cp.

Kāl-maruturu.

Ghaḍa-puḷlu, Tg. cp. *gāl-puḷlu*, Tg. Vide *puṭṭi*.

Ghaḍiyāramu, Tg. A gong, a watch, a clock, an hour-glass (Kt.). A clock, a watch, originally a cup for measuring the hours by sinking in water. (Br.)

- Ghaṭaśāsulu*, Tg. Logicians. (Br.)
- Gidda*, Tg. Kd. A gill, or a liquid ounce, it is one quarter of a *sōla* and weighs four *dubs*. $\frac{3}{4}$ of a *sōla* is 3 *giddas*. (Br.) A fourth part, a quarter ($\frac{1}{4}$), the smallest measure of capacity, a gill or liquid ounce, $\frac{1}{4}$ of a *sōle*, weighing 4 *dabbus* (Kt.).
- Gōcermmamu*, Sk. A hide of land. (Br.) A particular measure of surface thus defined by Vasiṣṭha. Daśa-hastēna vaṁśēna daśa-vaṁśān samamātatah | pañca cā=py=adhikān=dadyād=ētat gōcarma c=ōcyatē || (Ap.)
- 1 *gōcerma*=15 *vaṁśas*=150 *hastas*. *Hasta* is a cubit.
- Golla-vāru*, Tg. *Gollas* are a caste of watchmen, employed as treasure-guards, generally of herdsmen's caste. (Br.)
- Gōmūtrika*, Sk. *gōmūtrika-bandha*. An artificial verse: the second half of which repeats nearly all the syllables of the first (Kt.). For an instance see Māgha xix 46. Mallinātha defines it thus:—
Varṇānām=ēka-rūpatvaṁ yady=ēkām̐taram=ardhayōh |
gōmūtrik=ēti tat=prāhur=duṣkaraṁ tad-vidō viduh || (Ap.)
- Gorupadālu*, Tg. *gorupadamu*, Tg. *korapadamu*, Tg. *gōrpadam*, Tg. A blanket (Br.). A woollen blanket called *kambaḷi*.
- Gōtra*, Sk. A family, tribe or lineage, a family, a caste (Ap.). No Hindu can marry a wife of his own *gōtram* or stock; she must be of another's race, not within the prohibited degrees. (Br.)
- Grāsa-vāsassulu*, Tg. Food and raiment (Br.). *Grāsamu* is a mouthful; subsistence, board, forage for cattle. (Br.)
- Gūḍha-jāla-bandha*, Sk. *Bandhamu* Tg. or *Bandha* Sk. is a bond and also an artificial verse. *Jāla* is a net or a multitude, an assemblage (Br.). Probably an artificial verse constructed according to some definite rules and alleged to possess some secret (mystic) power.
- Haricandana*, Sk. 1. A sort of yellow sandal-wood. 2. One of the five trees of *svarga*. (Kt.)
- Idara-vāru*, Tg. *iḍige-vāḍu*, Tg. A toddy-man or arrack-drawer (Br.). *Ida* is a date tree.
- Jalaja-karaṇḍa*, Sk. A kind of musical instrument. *Jalaja* is a lotus or a conch or shell, literally, born in water. *Karaṇḍa*, or *Karamḍa* is a casket shaped like a pineapple (Br.), or an oblong drum, beaten on both sides—a sort of double drum (Kt.). *Jalaja-karaṇḍa* is probably some sort of drum which was either made of conch or shell or was shaped like a lotus.
- Javāḍi*, Sk. Civet. A paste-like pomatum; civet that is found adhering to twigs (Br.). The perfume bag of the civet cat. (Kt.)
- Jēna*, Tg. A span: about 7 inches. (Br.)
- Kāhaḷa*, Sk. *kāhaḷi* Sk. *kōhaḷa*, Sk. A kind of musical instrument (Ap.). A clarion, bugle, horn or trumpet: to the tapering shape of which poets compare beautiful legs. (Br.)
- Kailāsa*, Sk. A mountain in Tibet, the Olympus of Indian Mythology. It lies in about N.L. 33 and E.L. 82 and was visited in 1817 by Moorcroft (Br.). The seat of Kuvēra and paradise of Śiva (Kt.).
- Kalaśa*, Sk. A vase, flaggon, or water-pot: the gilt ornament on the pinnacle of a pagoda-tower, (Br.). An ornamental piece of painted wood, stone, brass, etc. as fixed on the spires of temples, carts, etc. A rounded pinnacle or ball on the top of a temple, a dome. (Kt.)
- Kāl-maruturu*, Tg. cp. *Ghaḍa-maruturu*. An unknown measure of land. Vide *maruturu*.
- Kalpa*, Sk. 1. The 'Wishing Tree' in the Hindu Paradise, that grants every wish, like the cornucopiae, (Br.). 2. A day of Brahma or the period of a thousand *yugas*, measuring the duration of the world (Kt.). This is a period of 432 million years of mortals (Ap.). 3. One of the 6 Vēdāṅgas, i.e. that which lays down the ritual and prescribes rules for ceremonial and sacrificial acts. 4. A sacred precept or rule, law, ordinance. (Ap.)
- Kāmadhēnu*, Sk. The mythological cow, or sphinx; having the face of a woman and the body of a cow (Br.). The cow of plenty, a heavenly cow yielding all desires. (Ap.)

- Kamda*, Tg. Kd. 1. A plant (*Dracontium*), *Tacca pinnatifida* (Br.). 2. A form of metre common in Telugu and Kannaḍa.
- Kammarēnu-paṇḍlu*, Tg. The sweet *rēnu* or *rēgu*. A tree called *zizyphus jujuba*.
- Kāmpulu*, Tg. (pl.) *Kāpu* (s.). 1. A tenant, inhabitant. 2. A farmer, a cultivator. 3. A subject. 4. A person, an individual. (Br.)
- Kāṇiki*, Tg. Genitive case of *Kāṇi*. 1. A land measure of 57,000 sq. ft. 2. A sixty-fourth fractional part of any coin; also $\frac{1}{80}$ th, $\frac{1}{34}$ th part. 3. A fractional part denoting $\frac{1}{81}$ th. Also *Kāṇike* (Kd.). 1. Seeing, sight, visit. 2. A present, a gift.
- Kāṇuka*, Tg. An offering or courtesy made in homage to a superior, or to a god. This comes from (the root) *kāṇuṭa* to see: A gift; in which the lord is supposed to cast his 'glance'.
- Kara*, Sk. A tax, impost, royal revenue, etc. (Kt.). Toll, tribute. (Ap.)
- Kārtika*, Sk. 1. The eighth Hindu lunar month, October-November. 2. The crop reaped in this month. (Br.)
- Kaṇṭa*, Tg. An early Telugu word (archaic). Bank (of a river). It might also mean near, by the side of.
- Kastūrikā*, Sk. *kastūri*, Sk. Musk. The animal perfume so called. It is proverbial for blackness. The black-spot or line in the forehead, formed of musk.
- Kaustubha*, Sk. A carbuncle: The breast plate or jewel worn at his neck by the god Viṣṇu: while the moon is the badge of Śiva (Br.). Name of a celebrated gem obtained with 13 other jewels at the churning of the ocean and worn by Viṣṇu on his breast.
- Kautuka*, Sk. Wonder, marvel, glee, strong desire (Br.). Curiosity, happiness, pleasure, joy. (Ap.)
- Kavaleḍu*, Tg. *Kavale* or *kavalige* (Kd.). 1. A pack or bundle of betel or plantain leaves. 2. A pack of written leaves (Kt.). 3. Palm leaves prepared for writing accounts upon. (Br.)
- Kelasamu*. Vide *Kalaśa*.
- Kēṭaka*, Sk. *Kēṭakī*. The tree named *Pandanus odoratissimus*. This fragrant beautiful flower has lost caste, and is never offered to the gods, because it bore false witness at the request of Brahma in saying it had ascended into the sky so high as to behold the summit of the Lingam.
- Khaṇḍuga*, Sk. 1. A weight of 192,000 tolas for silk, sugar, drugs and cotton. 2. A land measure of 64,000 sq. yds. of dry and 10,000 sq. yds. of wet land (Mysore). 3. A dry measure of 409,600 tolas (Belgaum), 13,440 tolas (Mysore) and 128,000 tolas (Coorg).
- Koḍe*, Tg. An unknown unit of reckoning certain commodities; in one inscription, ivory, and various kinds of silk. Cp. *Koḍa-ṣa* (Kd.). Allowance of a *ṣa* of grain, etc. for every bullock-load that comes into a town, paid to a person employed to check the demands of the toll-keeper.
- Kola-bhaṇḍālu*, Tg. *Kola* is a measure (Br.); the weight of one tola (Ap.) *Kolla-baṇḍi* is a car drawn by oxen. Probably related to *Kol* or *Kolu* (Kd.) meaning largeness or hugeness, cp. *busi-bhaṇḍālu*.
- Koḷaga*, Tg. Kd. A measure of capacity: 4 *baḷḷas* (Kt.). A dry measure of 768 tolas in Yellapur. 384 tolas in Sirai and 72 tolas in Siddhapur.
- Kolucu*, Tg. Grain, particularly paddy.
- Kōmaṭi*, Tg. A shop-keeper, belonging to the shop-keeping caste (Br.). A Vaisya shop-keeper (Kt.).
- Ku.*, Tg. A contraction usually for *Kuṇṭalu* or *kucceḷu*, a certain measure of land. But probably here it stands for something quite different.
- Lakulēśvar-āgama*, Sk. A form of Saivism. For a short exposition see introduction.
- Lalita*, Sk. Handsome, elegant, graceful, charming, fine, gentle, soft, amorous, sportive. (Ap.)
- Līla*, Sk. Sport, play, pastime, diversion (Br.), pleasure, amusement, playful sport. (Ap.)
- Lōkālōka*, Sk. World and no world: the visible and invisible world: a mythical belt or circle of mountains surrounding the earth and separating it from the region of darkness, (Kt.). Name of

a mythical mountain that encircles the earth and is situated beyond the sea of fresh water which surrounds the last of the seven continents: beyond *lōkālōka* there is complete darkness, and to this side of it there is light; it thus divides the visible world from the regions of darkness. (Ap.)

A mountainous belt, bounding the world. *cakravāḷa-parvatamu*. (Br.)

Lumga, Sk. The citron, *Phulla-mādi-phala*.

Māḍa (Sl.) Sk. *māḍlu* or *māḍalu* (pl.) Tg. Half a pagoda, that is, 2 rupees, if the pagoda is four; ciphered thus *ga* a certain weight of gold. Four *māḍas* are one *carsam*. In revenue *māḍalu celli-micuṭa* is payment of 50% or half the sum due, as an instalment of rent. Colloquially and in poets *māḍalu* means money in general (Br.). Weight, measure. (Ap.)

Māḍa-baḍi-pātuka, Tg. An unknown coin with a fraction of the value of *māḍa*. *Baḍi* is slight or petty and *pātika* is a quarter.

Māḍu-phalaṇu-kāya, Sk. *mādi-phalamu* Citron, also called *mālūlumgamu*.

Mahā-maṇḍalēśvara, Sk. *Maṇḍalēśvara* means a sovereign, a monarch, the lord of 40 *yōjanas* of land and a lakh of villages (Br.). 2. The ruler or governor of a district or province. 3. A king, sovereign, (Ap.). Evidently a *mahā-maṇḍalēśvara* is a ruler superior to a *maṇḍalēśvara*. In the Kākatīya inscriptions this term is used by the sovereigns of the land as well as the more important feudatories and officers.

Mahā-pradhāni. *Pradhāni* is a superior or governor, a minister, a president, a principal (Br.). The principal attendant or companion of the king (his minister or confidant), a noble or courtier (Ap.). *Mahā-pradhāni* is evidently a higher officer than *pradhāni*, but it is not clear if he is the chief minister.

Makarikā or *makarikā-patra*, Sk. Figures of crocodiles drawn in gold dust on the cheeks or breasts of women (Br.). *Makara* is regarded as an emblem of Cupid; hence *makar-āṅkah*, an epithet of the God of Love. (Ap.)

Malaga, Tg. A double bullock load, being a litter placed on two bullocks. (Br. & L.)

Maṇḍara, Vide *Manthara*.

Maṇḍiṣṭha or *Maṇḍiṣṭa*. Maddar, a plant used in medicine and in dyeing; a red dye (Br.). Bengal or Indian madder.

Māna, Sk. 1. $\frac{1}{16}$ part of the measure called *tūmu*; that which can hold rice of the weight of 4 *ṭaṅkalamulu*. This varies in different localities (Br.). 2. A particular measure or weight, half a *sēru* (Kt.). 3. A measure, standard. 4. A measuring rod, rule. (Ap.)

Maṇi-bhaṇḍālu, Tg. This might be a variation of the *bhāṇḍa* or it might just refer to *bhāṇḍas* of *maṇis*. *Maṇi* is a jewel, gem, precious stone. For *bhāṇḍah*, see above.

Māṇika, Br. A dry measure, $\frac{1}{4}$ of a *kuṇicamu*. A *māṇika* is $\frac{1}{16}$ of a *tūmu* (Br.). It is clear that it was also used in the measurement of liquids.

Manṇiya, Tg. *Manneya*, Tg. *Mānya*, Tg. *Manṇiḍu*, Tg. A respectable man, a chieftain, a commander, a lord (Br.) a *maṇḍalēśvara*. (L.)

Manthara, Sk. Name of a mountain used by the gods and demons as a churning stick when they churned the ocean for nectar (Ap.). It is now said to lie at the foot of the mountain *Mēru*. (Br.)

Mantra, Sk. A formula of words. A "breve" or secret prayer, possessing power. A spell, charm, incantation (Br.). A Vedic hymn or sacred prayer (addressed to any deity), a sacred text. (Ap.)

Maṇḍururu, Tg. *Maṇḍu*, *Maṇḍu*, *Mattaru*, etc. A certain measure of land: the quantity is uncertain (Br.). The term *maṇḍururu* is constantly used as an equivalent of *nivartana* and several different kinds of *maṇḍururus* such as *kāl-maṇḍururu* and *ghaḍa-maṇḍururu* are also mentioned. During the Kākatīya times and later, this term was evidently used in the case of *nīr-nēla* or 'wet land' (land that must be irrigated by means of water from a tank or a canal or a well), while the analogous term *puṭṭi* was used in the case of dry land *veli-volamu* or *veli-cēnu* (land which depended on rain

for its water-supply). But in early inscriptions we find *maṭṭuru* used in the case of *veli-volamu* also. A *maṭṭuru* or *nivartana* is defined thus in a Kākatīya inscription :—

daśa-hastēna daṇḍēna trīmśad-daṇḍā nivartanam.

It is thus equal to 30 *daṇḍas*, each *daṇḍa* being equal to 10 *hastas*. Śukra, in his *Nīti-sāra*, however, defines it differently as equal to 25 *daṇḍas*, each *daṇḍa* being either 4 or 5 *karas* according to different methods of reckoning. It is therefore not possible to come to any definite conclusion regarding the precise significance of these units of land measurement.

Maska, Tg. *masaka*, Tg. A dusky colour, impurity, soil. (Kt.)

Maṭṭha, Sk. 1. A school. 2. A temple (Kt.). 3. A monastery, a convent (Br.). 4. A cart drawn by oxen (Ap.). This word is also used as a term representing a certain weight. It may be then connected with the Kannaḍa word *maṭṭi*, a burden, a load.

Maṭṭu, (pl.) Tg. *maṭṭu* (s.) Tg. An unknown measure of land.

Maṭṭa, Tg. A bough of the palm, cocoanut, or date tree. (Kt.)

Mēru, Sk. *Mēruvu*. Tg. Originally the name of Mount Mēru (the Olympus of India) which is proverbially the finest of all things. Geographically it appears to be the high land of Tartary, immediately to the north of the Himalayas. The poets and writers of legends describe the earth as a lotus floating on the great deep, having 7 petals which are called *dvīpas* or continents around it; the centre being Mount Mēru, on the top of which the Ganges pours from Heaven (Br.). Name of a fabulous mountain round which all the planets are said to revolve: and which forms the centre of the several *dvīpas*: it is also said to consist of gold and gems. (Ap.)

Miṭṭa-Kommu-maṭṭuru, Tg. The meaning of this phrase is not clear. *Miṭṭa* is high or rising ground; or even a small hill (Br.). So this might refer to some field which was commonly referred to by that name.

Mōṇu, Tg. A bundle, load, burden. (Br. & Kt.)

Mṛdanga, Sk. Tabret, tabor, a small drum, double drum. (Br. & Kt.)

Mūlasthānam, Sk. 1. The place of origin—a principal place (Kt.). 2. Base, foundation. 3. The Supreme Spirit (Ap.). 4. The shrine in a *paḡōḍa*, the place where the main image stands. (Br.)

Mūsara-vāru, Tg. *Mūsa* is a crucible. So this term might refer to goldsmiths or manufacturers of metallic objects.

Naga, Sk. 1. A jewel or ornament. 2. A metal-vessel. 3. A robe or long gown. 4. A tree (Br.). 5. The number 'seven'. 6. Serpent. 7. A plant in general. (Ap.)

Nagaramu, *nakharamu*, Sk. Territorial assembly which by its status and functions had much in common with the *Sabha* and the *Ūr*. In some places like *Tillaiṣṭhānam* the *Nagaram* and the *Ūr* seem to have carried on their duties side by side. The same term is sometimes employed to designate occupational groups like *Śālēyanagarattōm* (K. A. N. Sastri: *Cōlas*, ii, p. 294). But in the present collection the term is used for the merchant community in general or the organization of the merchant community of the town (*nagaram*).

Nandā-dīvige, *Nandā-dīpa*, Kd. Tg. A lamp that is always kept burning. (Kt.)

Nāyaka-narakamu, Kd. Tg. The principal hell. (Kt.)

Nībarava. An unknown weight used in the case of salt and paddy (unhusked rice).

Nidāna. Colloquial for *Nidhāna*, Sk. 1. A treasure, a hoard or fund. (Br.). Store, wealth, property. (Ap.)

Nidhi, Sk. A treasure, a repository (Br.). Store, a place where anything is placed.

Niruḍi, Tg. *Niruḍu*. (Making in the inflex. sing. *Niruṭi*). Last year. (Br.)

Nīru-mumpuḍu, Tg. Meaning not certain. Probably a stream flowing away from the tank carrying the excess-water in times of floods (modern *Morava*).

- Niru-nēla, Nir-nēla*, Tg. Low lying land which is irrigated by means of water from a tank, canal, well, etc. It is now usually called 'wet land' since the soil is kept well soaked in water for the greater part of the year when it is under cultivation. Rice, sugar-cane, etc. are grown on such soil which is considered the most valuable. As contrasted with this we have *veli-volaṇṇu* or *veli-cēnu*, which is land on a comparatively higher level and which depends solely on rain for its water supply. This type of land is now called 'dry land' since the soil is usually dry and is rarely moist in spite of occasional rains, even while under cultivation. Cotton, oil-seeds, indigo, certain kinds of pulses, etc. are grown on such soil.
- Nivartanam*, Vide *Maṇḍuturu*. The identification is rendered certain by the bilingual nature of most of the inscriptions and the use of both of these terms, *nivartana* and *maṇḍuturu*, as synonyms.
- Oḍaya*, Tg. Kd. A king; ruler, owner (Br.). A man who possesses or has; an owner; a lord, a master; a chief, a leader; a ruler, a king. (Kt.)
- Pa*, Tg. A contracted form of some word which represents a certain measure of grain.
- Pada*, Sk. Detachment of the Vedic words from one another, separation of a Vedic text into its several constituent words.
- Pādika*, Sk. *pātika*, Tg. *pātika* Kd. 1. One-fourth of anything. 2. $\frac{1}{4}$ part of the coin termed *pagōḍa*. (Br.)
- Padma-bandha*, Sk. A kind of artificial composition, in which the words are arranged in the form of a lotus-flower. (Ap.)
- Padma-vṛtta*, Sk. *Padma* is a lotus or water-lily. *Vṛtta* is a metre in general, especially a metre regulated by the number of syllables it contains (Ap.). So *padma-vṛtta* is probably some artificial composition having some connection with lotus.
- Palamu*, Tg. A weight equal to that of 10 *pagōḍas*; it is stated that it is equal to four *karṣas*. (Br.) A particular weight = 4 *Karṣas* = $\frac{1}{100}$ of a *tula*; the 8th part of a *sēr* or 3 *tolas* or rupees; 4 *tolas* or 320 *guñjas*. (Kt.)
- Pañcadhāra*, Sk. The five paces of a horse. *Dhōrita*, *valgita*, *phuta*, *uttējita*, *uttērita*. (Kt.)
- Pañca-mahā-pātaka*, Sk. The five great sins or heinous crimes, killing a Brahman, drinking intoxicating liquor, stealing gold, committing adultery with the wife of a *guru* and associating with any one guilty of these crimes. (Ap.)
- Pañca-mahā-śabda*, Sk. *pañca-mahā-ninada*. The sounds of the five great musical instruments called the *pañca-mahā-vādyā*. These five great musical instruments are a horn, a tabor; a conch-shell, a kettle-drum and a gong. (Kt.)
- Para-dēśi*. A foreigner, an emigrant. This term is used along with *sva-dēśi* (meaning native), while mentioning the two classes of merchants that existed. (Br.)
- Pativratā*, Sk. A chaste and virtuous wife. A devoted, faithful and loyal wife. (Ap.)
- Patram*, Sk. A letter, document (Ap.). A note, a written paper or deed. (Kt.)
- Paṭṭa-śālā*, Sk. 1. A reading-hall. 2. A silk-shop (Kt.). The context seems to indicate that it was a special kind of hall.
- Pedda-gaḍyam*, Tg. An unknown unit of measurement. *Pedda* is big and *gaḍyam* may have some connection with *gajamu*, a yard.
- Peṇḍalalamu*, Tg. *peṇḍalamu* Tg., *peṇḍelamu*, Tg. The yam (*Dioscorealate*). (Br.)
- Peṇṭa*, Tg. Kd. The meaning of this word is not clear. *Peṇṭa* or *peṇṭa* literally means a heap, as of dirt, sweepings or trash. But in its more usual form *pēṭa*, this word means that part of the town which abounds in shops. *Peṇṭe*, Kd. means a lump, or a concrete mass (Kt.) and in Sanskrit the allied word *pēṭah* or *pēṭam* means a bag, basket or a chest. (Ap.)
- Peruka*, Tg. *perika*, or *perike*, Tg. A sack which opens in the middle; each end is filled with grain and it is laid across a bullock (Br.). Also called *ankiamu* and *aṇḍiyamu*. (L.)

Phaimdivāya-maṭṭuru, Tg. It may be a certain measure of land which brought an income in coin and not kind. *Paiḍi* is gold and *āyam* is income. The term *phaimdivāyi* may have some connection with these two words.

Phaimḍi-āyāyi, Tg. Vide *Phaimdivāya-maṭṭuru* above.

Pirāḷḷu, (pl.) *Pirāḷḷi* (s.) Tl. A lady goddess.

Pradakṣiṇa, Sk. Circumambulation, paying homage (to a temple, etc.) by solemnly walking round it with the right hand towards it (Br.). Circumambulation from left to right, so that the right side is always turned towards the person or object circumambulated, a reverential salutation made by walking in this manner.

Pramatḥa, Sk. An attendant of Śiva (Br.). Name of a class of Beings. Beings (said to be goblins) attending on Śiva. (Ap.)

Putṭi (s.) *puṭḷu* (pl.) Tg. The Indian ton weight, equal to twenty *tūmus*. The *putṭi* or *Khaṇḍi* is from 800 to 1,000 seers and is ciphered *Kha*. The *pelle-putṭi* is 80 *kumcas* but the *malaca-putṭi* or *Malacca* ton is 200 or 240 *Kumcas*. The *putṭi* or *candi* at Masulipatam is of 3 weights; i. 488 pounds for tobacco; ii. 500 pounds for metals, hard-ware, etc.; iii. 560 pounds for sugar, dates and other soft articles. 2. The *putṭi* and its fractions also denote the extent of the land that produces this quantity of grain (Br.). 3. According to some it is a land measure equal to 8 acres being presumably the area which can be sown with a *putṭi* of grain (B. & C. III, p. 1499). There seems to have been different *putṭis* also; one such viz. *gāl-putṭi* (s.), *gāl-puṭḷu* (pl.) is referred to in an inscription. But there is no clue to determine its precise meaning.

Rāca-guru-dēvara, Tg. *Rāca-guru* is the royal preceptor or royal teacher. *Dēvara* is just an honorific title applied to one and all in some parts of the Telugu country.

Rājulu (pl.) Tg. A king, prince, lord, baron, laird, nobleman, gentleman. (Br.)

Randhra-pūraka, Sk. A musician who probably played on some kind of wind instrument.

Raṅga-bhōga, Sk. Vide *aṅga-bhōga* where these two terms are discussed together.

Rasa, Sk. Taste, sentiment, emotion, passion, affection, humour (Br.). (In poetic compositions) a sentiment. The *rasas* are usually eight, viz. *śṛṅgāra*, *hāsyā*, *karuṇā*, *raudra*, *vīra*, *bhayānaka*, *bhībhatsa*, and *adbhuta*. Sometimes *Śānta-rasa* is added as the ninth and also a tenth viz. *vātsalya-rasa*. *Rasas* are more or less a necessary factor of every poetic composition, but according to Viśvanātha they constitute the essence of Poetry.

Rēgaḍu, Tg. *rēgaḍi*, Tg. *rēgaḍa*, Tg. Clayey soil called cotton ground (Br.). Black soil which is supposed to contain volcanic properties. Cotton grows exceedingly well on this soil which is largely confined to portions of Deccan.

Ru., Tg. A contracted form of some word not known.

Rudrākṣa, Sk. A rosary (Ap.). The seeds of the tree named *Elococarpus ganitrus*, most used for rosaries by Saivites. (Br.)

Samayamu, Tg. 1. A sect (Br.). 2. An assemblage, a company, a congregation (Kt.). 3. Established moral or ceremonial custom. (Br.)

Samgaḍḷu (pl.), *samgaḍi* (s.) Tg. The meaning of this word is not clear. *Samgaḍamu* means 1. friendship. 2. help, assistance. *Sangadi*, Tg. 1. A couple, pair. 2. A "saugoree" boat made of two canoes fastened side by side (Br.); also, near, behind. (L.)

Śamku-dhāra, Tg. *Śamkha*, Sk. is a conch-shell (Ap.) which is blown on the battle-field and also, during times of worship, before God. *Śamku-dhāra* might only refer to the continuous blowing of the conch-shell. It is unlikely that it has any connection with *śankuh*, a kind of perfume. (Ap.)

Sandhyā, Sk. The morning, noon and evening prayers of a Brāhmaṇa. (Ap.)

Santa, Tg. Kd. A fair, or market day. (Br.)

Santāna, Sk. Name of one of the five trees of Indra's paradise.

- Sapt-āṅga*, Sk. The seven constituent parts of a kingdom. They are enumerated as follows :—
Svāmy-amātya-suhṛt-kośa-rāṣṭra-durga-balāni ca (Ap.) (King, minister, friend, treasury, territory, forts, forces).
Sārūpya, Sk. Identity of form, close resemblance, assimilation (Br.). Assimilation to the deity (one of the four states of *Mukti*). (Ap.)
Sarva-manasya, Kd. Vide *sarva-mānya*.
Sarva-mānya, Sk. Free tenure. Land exempt from tax (Br.). Lands or villages exempt from all tax whatever (Kt.). This corresponds to the *irayil* class of land of the Cōla inscriptions. Often this term is associated with the term *aṣṭa-bhōga*, the eight different forms of enjoying the land. (See *aṣṭa-bhōga* above). For a full discussion of this form of land tenure see JAHRS. pp. 123-132. It is noteworthy that even the so-called tax-free (*irayil*) lands paid to the king certain dues of the nature of a tax. (See K. A. N. Sastri: Colas, II, p. 337f.).
Satī, Sk. 1. A virtuous woman. 2. One who burns herself with the corpse of her husband. (Br.)
Sēsi-biyyamu, Tg. *Sēsi* (Kd.) means 1. "The remains of flowers, raw rice, and other offerings made to an idol or used in a *śubha-kārya* and afterwards distributed as a blessing among the worshippers and attendants. 2. Raw rice over which incantations have been pronounced and which is thrown on the heads of the bride and bridegroom during the marriage ceremony and other joyous rites. (Kt. & Br.)
Sēlu, Sk. 1. A bridge, causeway, dam. 2. The bridge at Rāmēśvaram (Br.). 3. The ridge of rocks extending from the southern extremity of the Coromandal coast towards Ceylon (said to have been built for Rāma's passage to Lankā by Nala and the other monkeys). (Ap.)
Śikharamu, 1. The top, peak or summit of a mountain. 2. The top portion of the turret built over the main shrine and the gateway of a temple.
Sindūra, Tg. Red lead, minium. A sort of tree.
Stān-ādhipati, Sk. Colloquial for *sthān-ādhipati*, *sthān-ādhyakṣah*, also *tāna-pati*. 1. A local governor 2. The superintendent of a place. 3. A watchman, a police officer. *Sthāna* is a position, office, rank, etc.; hence *sthāna-pati* is often used as *sthānika dharma-kartā*.
Stāne-mānyālu, Tg. Colloquial for *sthāna-mānyālu*. Probably, lands granted by the ruler for his officers for their maintenance in lieu of salary. *Mānya* is a living; an honour or glebe-land, granted by the ruler on quit rent or on various favourable tenures. *Sthāna* is a position, office, rank, dignity, etc.
Sihala, Sk. *śhālamu*, Tg. 1. A place, spot, habitation, 2. Holy place (Br.). 3 Tract. 4. District. 5. Station. (Kt.)
Śulka, Sk. Toll, duty, customs (Kt.), tax, duty, particularly levied at ferries, passes, roads, etc. (Ap.)
Sūtra-dhāri, Sk. *sūtra-dhāra*, Sk. *sūtra-dhāraka*, Sk. 1. A carpenter. 2. An artisan, (Ap.). 3. The manager or principal actor in a play or drama; the person behind the scenes.
Suvarṇ-āyam, Sk. *suvarṇ-ādāya*, Sk. The land revenue which is paid in gold coins or money. (Kt.)
Suvarṇa is gold. For *āyam* see above.
Sva-dēśi, Tg. A fellow country-man, a native. This word is used always with the word *para-dēśi* when referring to the two main communities of traders and merchants that existed.
Tammaḍi, Tg. *Tammaḷa* or *tambali*, Tg. *Tambala-vāḍu*, Tg. *tambiga*, Tg. A Śaiva priest. (Br.)
Tapō-dhanulu (pl.) *tapō-dhanuḍu* (s.) Tg. & Kd. Rich or noble in penance, distinguished in sanctity (Br.). An ascetic, a devotee (Kt.). This word is used sometimes to refer only to Jain monks.
Teruvu, Tg. *Teravu*, Tg. *teravugu* Tg. A way, manner, opening, (Kt.) path. (Br.)
Tōraṇa, Sk. 1. An arched doorway, a portal. 2. Any temporary or ornamental arch. 3. A wreath, a garland. (Br.)
Tula, Tg. Kd. A weight (usually called tola) being that of one rupee or 30 canteroy fanams: being $\frac{1}{3}$ of a *navāṣāku*: by this weight ottur (atr) and fluid essences are sold (Br.). A measure or

weight of gold and silver, being 100 *palas* or about 145 ounces troy (Kt.) The weight of the tola, taken as the unit of the new system of weights, was fixed at 180 grains troy by the British. It is evident, therefore, that the *tula* has varied a great deal according to age and locality and it is impossible to define its weight at the time of the Kākatiyas.

Ubhaya-mukhi-dakṣiṇa, Sk. Some special kind of religious present or fee. *Dakṣiṇa* is a present or gift to Brāhmaṇas at the completion of a religious rite, such as a sacrifice. *Mukha* means face, countenance, the Vēdas, etc. Since *ubhaya* means both and *ubhaya*, Ved. "in both ways", the term *ubhaya-mukhi-dakṣiṇa* may refer to some special *dakṣiṇa* or present for a person who was either versed in the two Vēdas Ṛg and Yajus or had some other special qualification.

Ubhaya-nānā-dēśi, Sk. This is a vague term probably referring to the merchant community as a whole, i.e. the *sva-dēśi* and *para-dēśi*. *Ubhaya* means both; *nānā-dēśi* means people of all nationalities. But it was necessary to differentiate people of the country (*sva-dēśi*) from people of all other countries (*para-dēśi*). Hence this misleading term *ubhaya-nānā-dēśi* to represent them both.

Upamanyu. A famous sage and devotee of ancient times.

Ūrukāyalu (pl.) Tg. *Ūru-kāya* (s.) Tg. A pickle or preserve. (Br.)

Vāḍa, Tg. A street, a range of houses. (Br.)

Vaḍḍa, Tg. Probably past participle of *Vaḍḍu* or *oḍḍu*. *Oḍḍu* is to place, to put, to lay; to expose, to put towards; to fix, to set; to heap up. (Kt.)

Vaḍḍa-vāramu, Tg. Saturday. There has been considerable controversy about the meaning of this word. So it is noteworthy that this word is explained as Śanaīscara-vāra in the Sanskrit portion of the same inscription which refers to this word.

Vaiśākha, Sk. The name of the second lunar month (Br.) (corresponding to April-May) (Ap.). It is often used to represent the crop that is harvested in this season cp. *Kārtika*.

Valaya, Sk. A ring, a circle, an enclosure (Ap.). A boundary, a bracelet. (Br.)

Vāra-yōṣitā, *vāra-kāntā*, Sk. A courtesan, a prostitute, a dancing girl (Br.). "A woman of the multitude", "a common woman", harlot. (Ap.)

Vaṇnamu, Tg. A bag (gunny bag) filled with grain or an empty bag; also called *beḍaka* or *berika*. (L.)

Velgaḍa. Probably same as *veli-gaḍa*. Rising or high ground also *inkuwa*, *meraka*, *miṭṭa*, *mirru*. (L.). The meaning of this word is not quite clear. It is associated with the term *rēgaḍu* which refers to the black-cotton soil. So it is obviously a kind of soil and it is possible it may represent the land on a high level which cannot be irrigated but depends on rain.

Veli, Tg. Outside, often outside the caste for some offence to the society. (L.)

Veli-cēnu, Tg. Outer field, external field, *Veli*=outside; *cēnu*=field; usually a field on a high level (modern, *meṭṭa-nēla*) depending on rain for its water-supply.

Veli-volamu, Tg. *Veli-polamu*, Tg. Outer-field. Similar to *veli-cēnu* above; but *polamu* is a plough-field, corn-land (Br.), generally wet land or land irrigated by means of water from a tank, canal, well, etc.; but a *cēnu* is a dry field depending entirely on the rain for water-supply cp. *veli-cēnu*.

Vi. Contraction for some word not possible to be guessed. *Vi*, generally stands for *vinnaṭṭamulu*, representation or saying. It may stand for *viśālu* also.

Vicitra-kavitva, Sk. *Kavitva* is Poetry. *Vicitra* means variegated, beautiful, wonderful (Br.). Lovely, surprising and strange, (Ap.). The phrase might just refer to beautiful poetry or to some special class of poetry like *citra-kavitva* abounding in all kinds of highly artificial verses displaying the pedantry and verbal jugglery of the composer.

Vinālu (pl.) Tg. *vinamu* (s.) *vinnamu* (s.) Tg. An unknown weight greater than a *cinna* or *cinnamu* or *sinna*.

Viśa, Tg. *visā* or *visya*, or *viśamu*, Tg. Kd. The fraction called $\frac{1}{16}$; ciphered thus "—". A grain of gold equal in weight to one grain of rice. The fraction called one 256th of a hun or pagoda (Br.) 40 *palas* (L.). A measure of land equal nearly to 2 acres.

Vira-śāsana, Sk. *Vira* is a hero, warrior or champion ; while *Śāsana* is an edict, enactment, a decree. The term may be a synonym for *vīrakal* " a hero stone ", the establishment of which is quite a common method of commemorating the greatness and valour of distinguished soldiers who died on the battle-field. Otherwise it might just indicate some sort of royal recognition of the heroism and valour of any great hero or warrior.

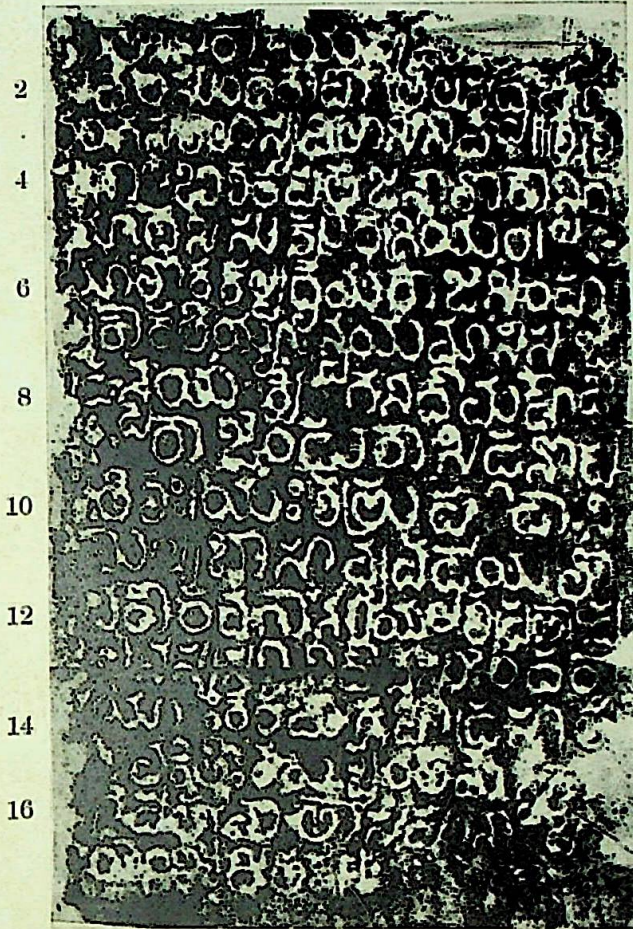
Vitta, Tg. (past participle) Tg. *vittu*. Tg. To sow.

Vratam, Sk. A religious vow, a self-imposed task, religious observance or obligation (Br.). A religious act of devotion or austerity, vowed observance, a vow in general : (there are several *vratas* enjoined in the different *Purāṇas* : but their number cannot be said to be fixed, as new ones, e.g. *Satya-Nārāyaṇa-vrata*, are being added every day).

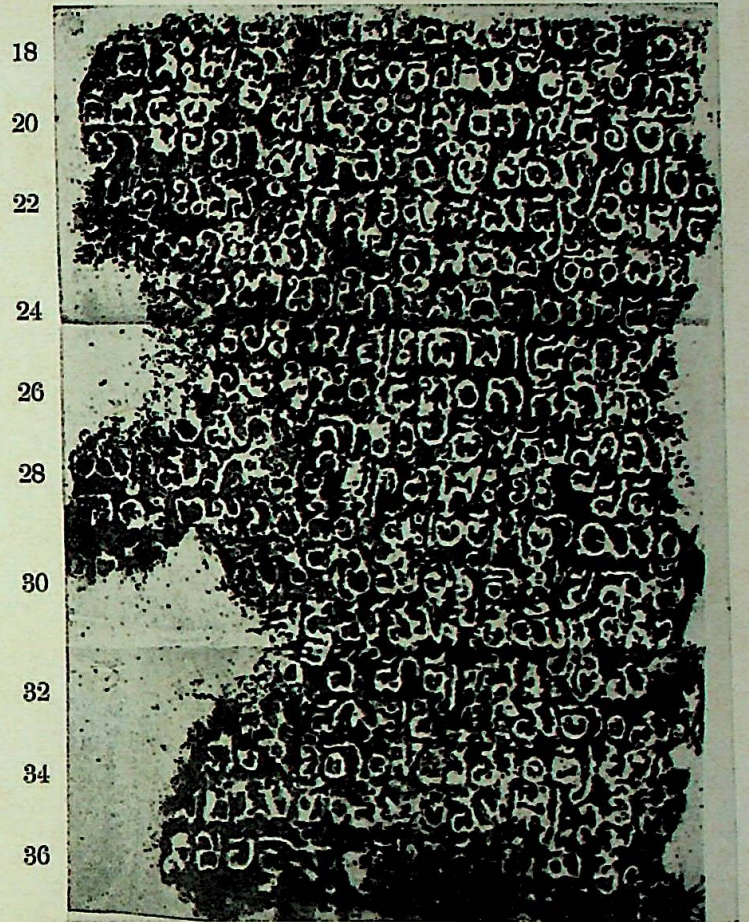
Vṛtti, *vṛitti*, Sk. Livelihood, maintenance, means of subsistence ; also wages, (Kt. & Ap.). A share in a village granted to a brahman in free gift. (Br.)

ILLUSTRATIONS

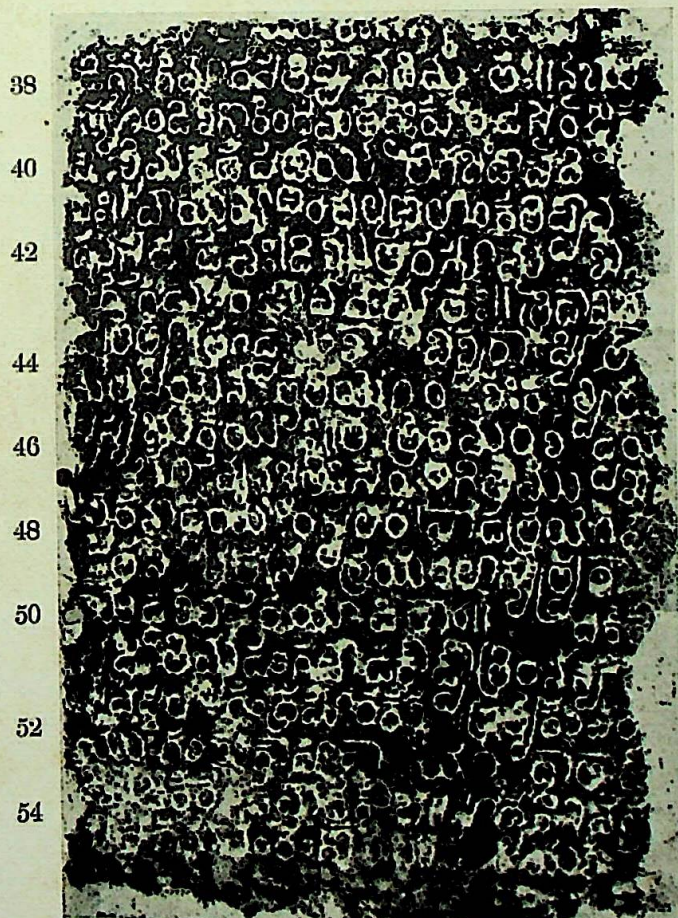
I



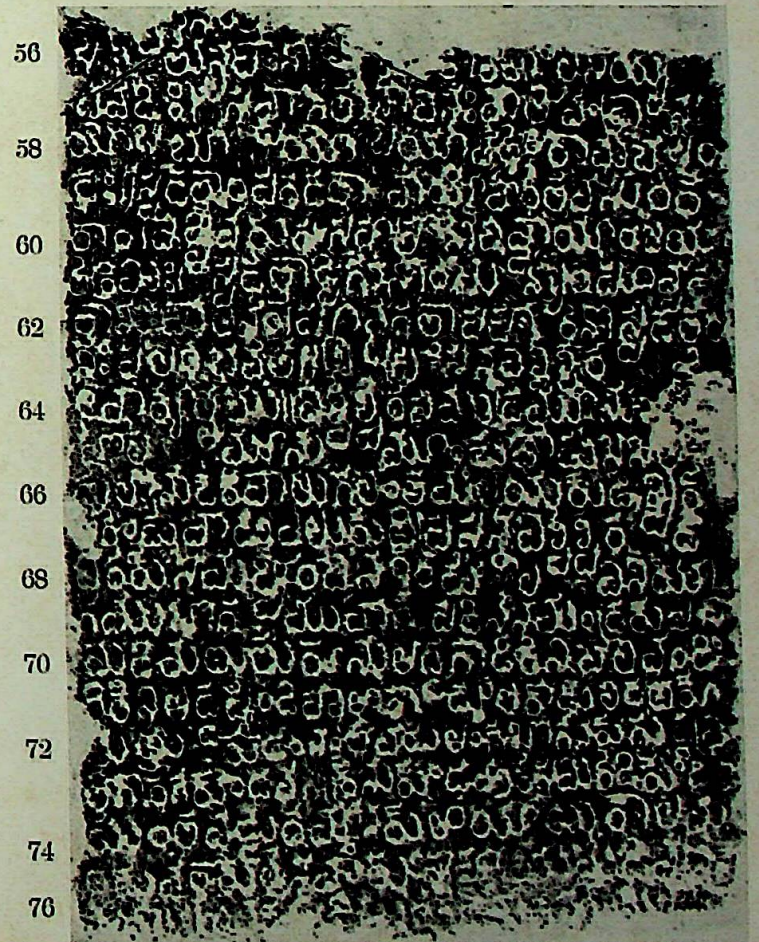
II



III



IV



Dharmasāgar inscription

I

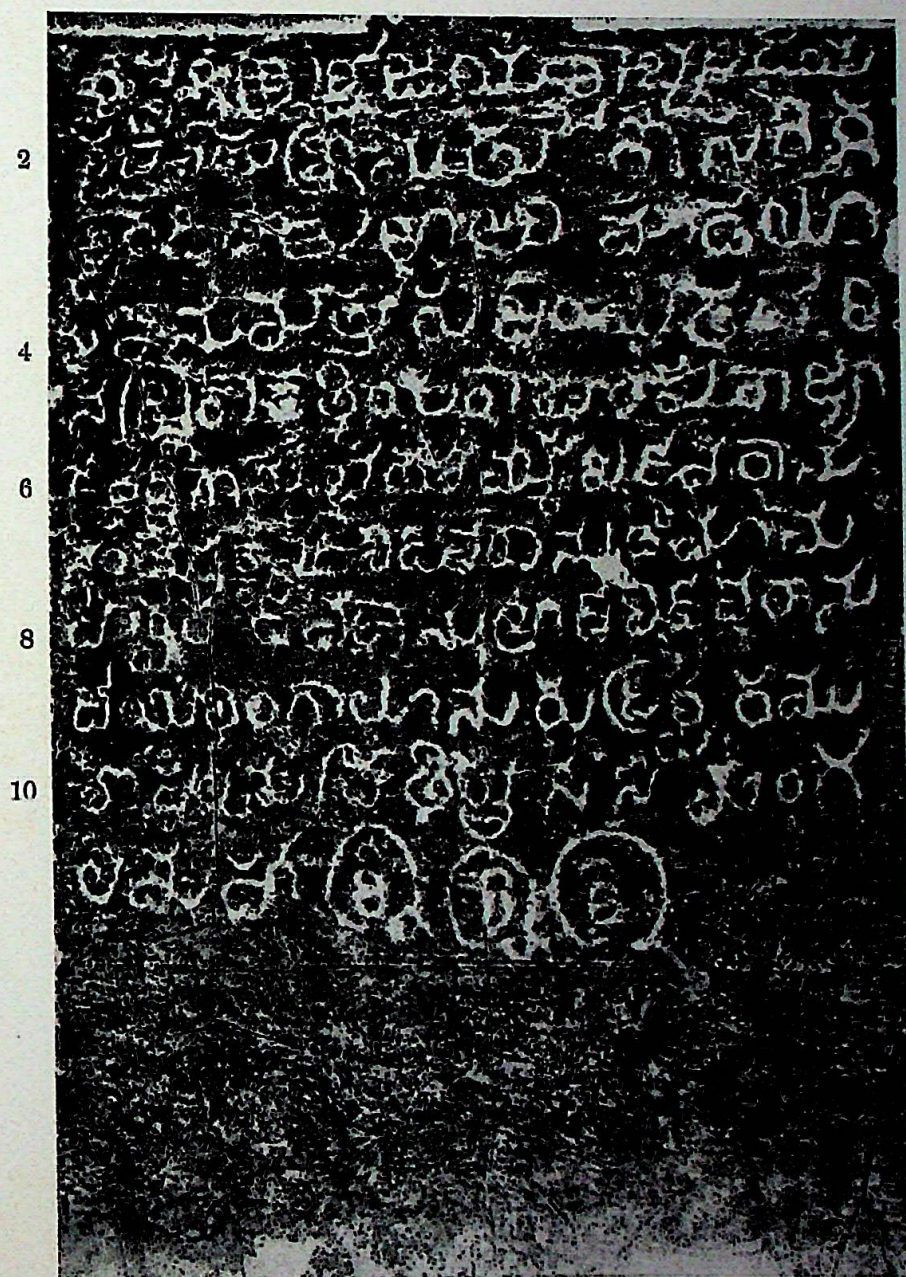
II

2
 4
 6
 8
 10
 12
 14
 16
 18
 20
 22
 24
 26
 28
 30
 32
 34
 36
 38
 40

[illegible]

Hanamkṇḍa inscription of Rudra-dēva

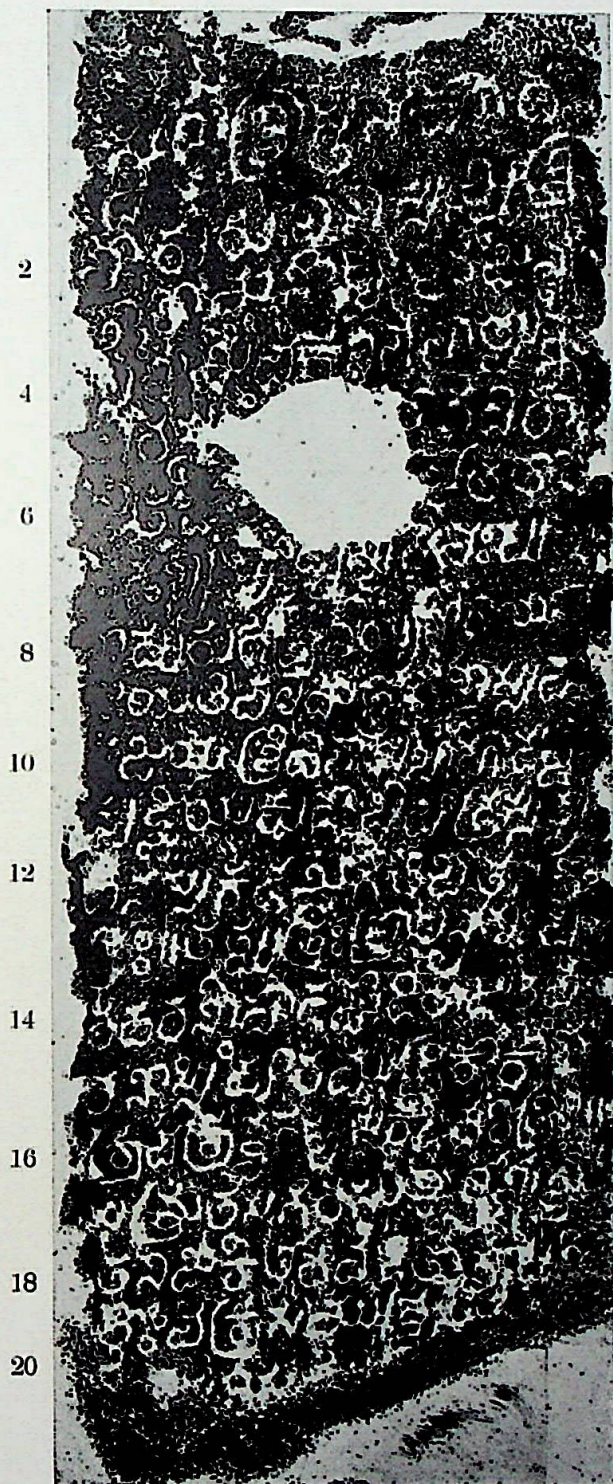
SCALE 143



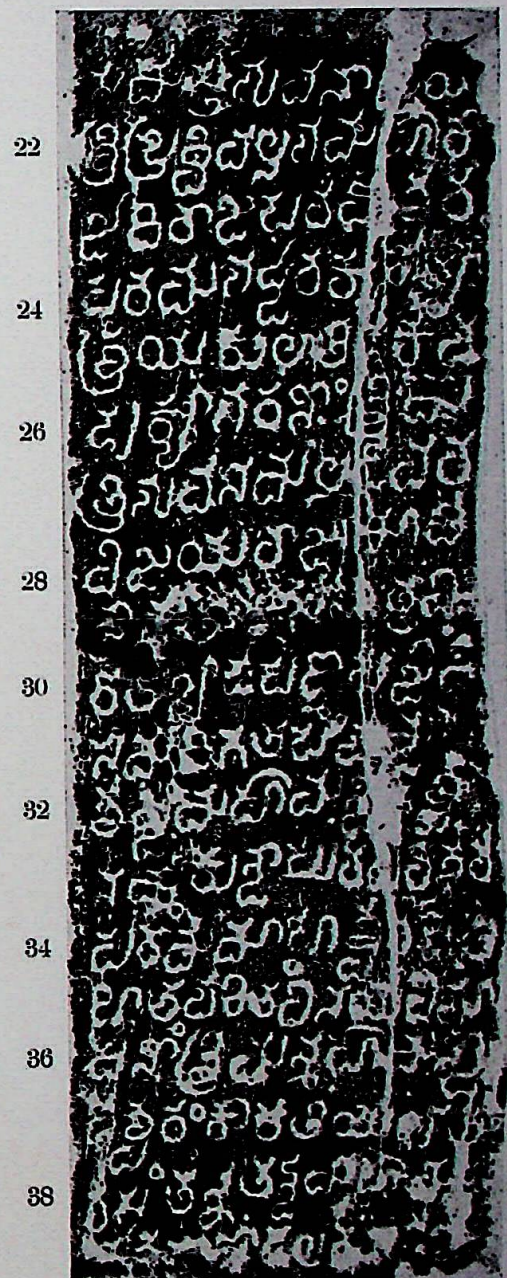
Hanamkonda inscription of Gōsagi Ísvara-dēva

SCALE '33

I



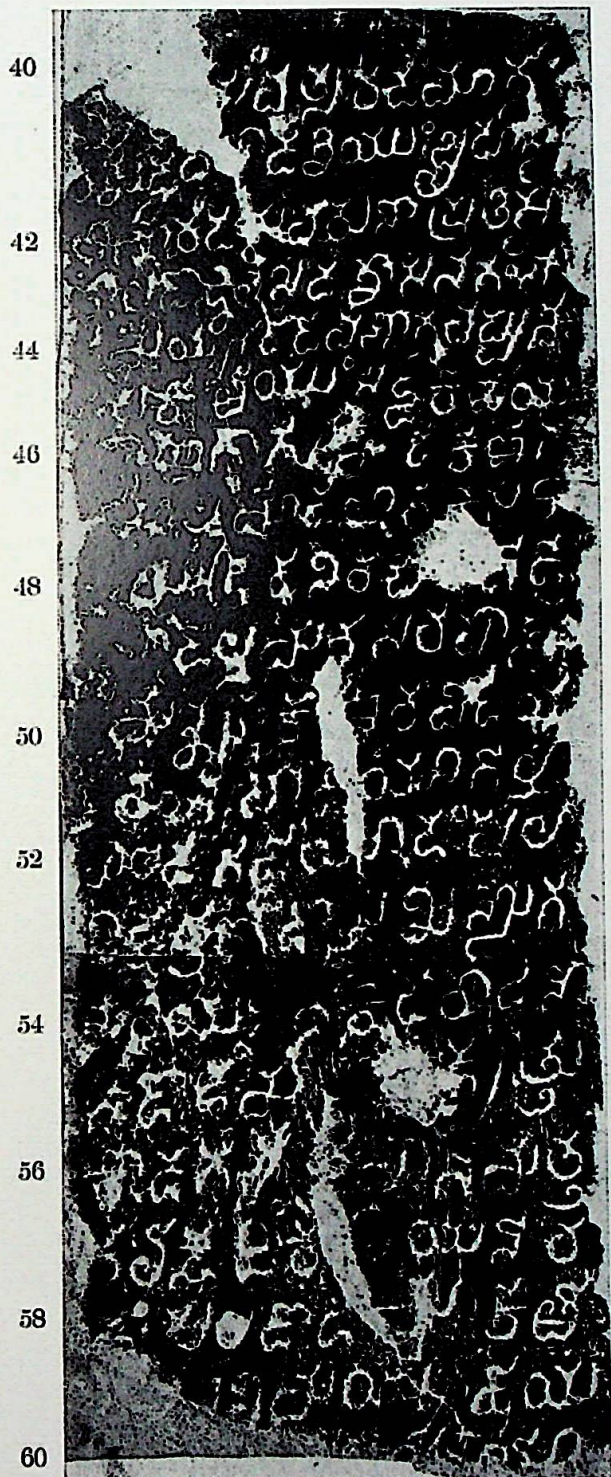
II



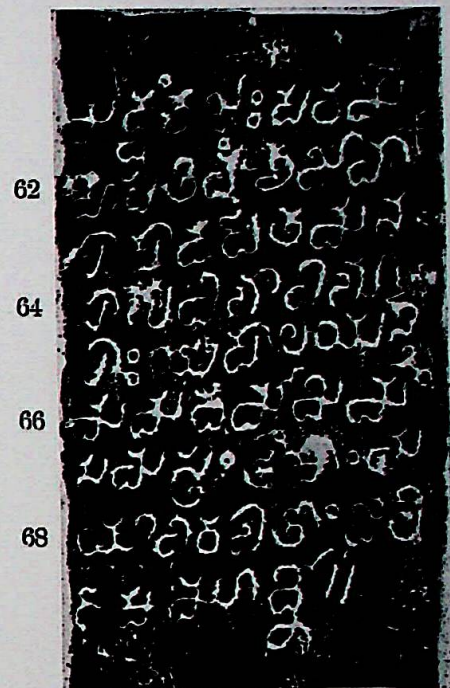
Hanamkonda inscription of Bētēśa

SCALE 1/2

III

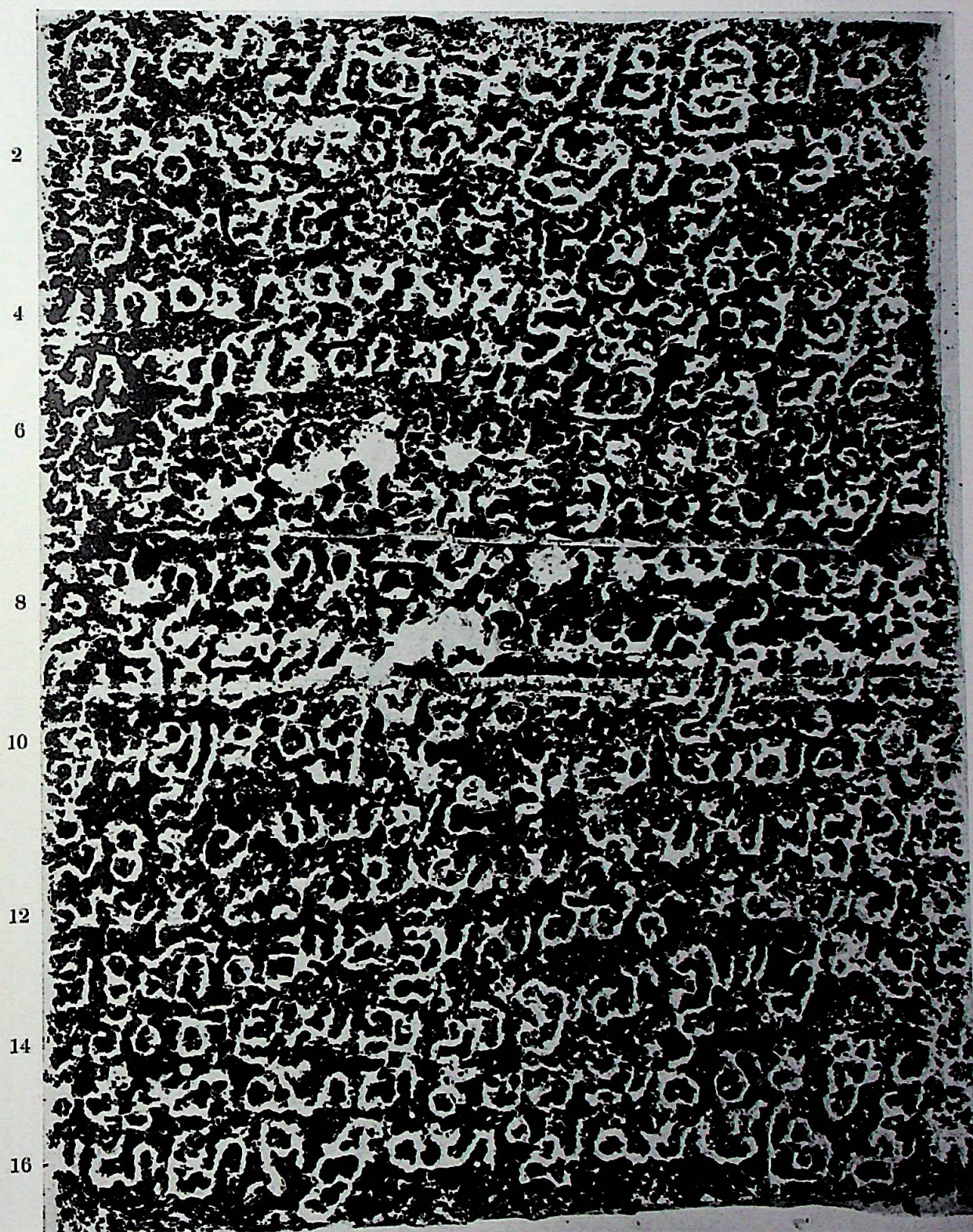


IV



Hanamkonda inscription of Bētēsa

SCALE 2



Hanamkonda inscription of Saka 1001

SCALE 2

I

2
 4
 6
 8
 10
 12
 14
 16
 18
 20
 22
 24

11

26
28
30
32
34
36
38
40
42
44
46
48
50

Kāzipet inscription in the Dargāh

SCALE 166

III

IV

52
54
56
58
60
62
64
66
68
70
72
74
76

...
...
...
...
...
...
...
...
...
...
...
...
...

78
80
82
84
86
88
90
92
94
96
98
100
102
104

...
...
...
...
...
...
...
...
...
...
...
...
...

Kāzipet inscription in the Dargāh

SCALE 166



[illegible]

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

I

2
 4
 6
 8
 10
 12
 14
 16
 18
 20
 22
 24
 26
 28
 30
 32
 34
 36
 38
 40
 42
 44
 46

II

48
50
52
54
56
58
60
62
64
66
68
70
72
74
76
78
80
82
84
86
88
90

Koṇḍiparti inscription of Kāṭa

SCALE 166

III

IV

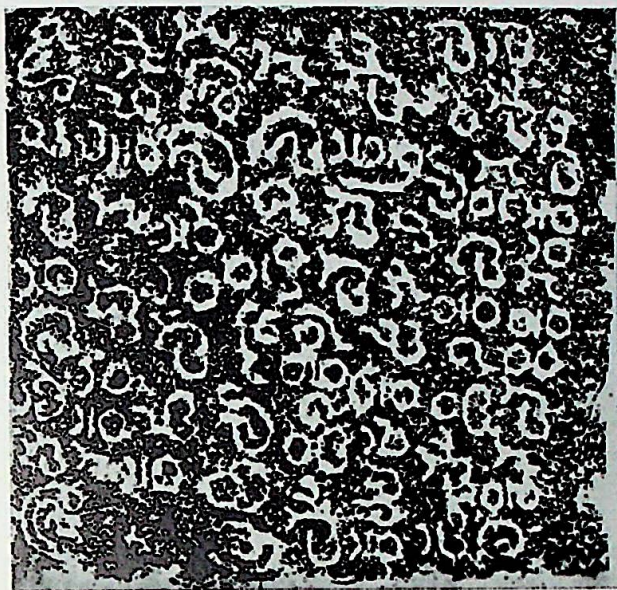
92
94
96
98
100
102
104
106
108
110
112
114
116
118
120
122
124
126
128
130
132
134
136
138
140
142

144
146
148
150
152
154
156
158
160
162
164
166
168
170
172
174
176
178
180
182
184
186
188
190
192

Konḍiparti inscription of Kāṭa

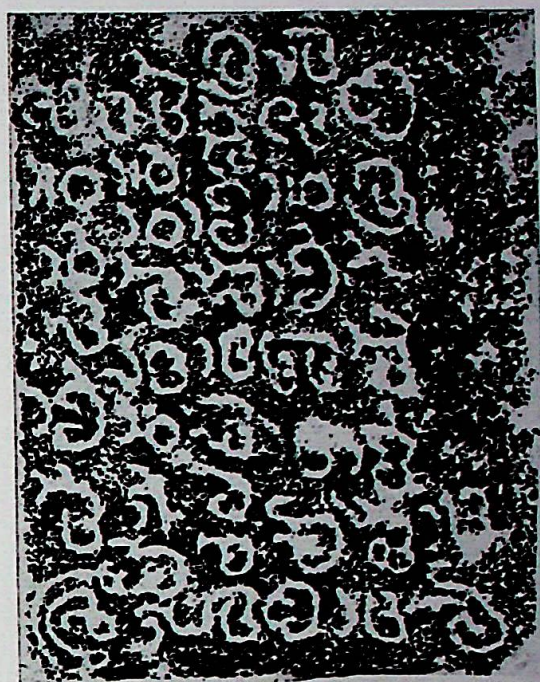
SCALE -166

III



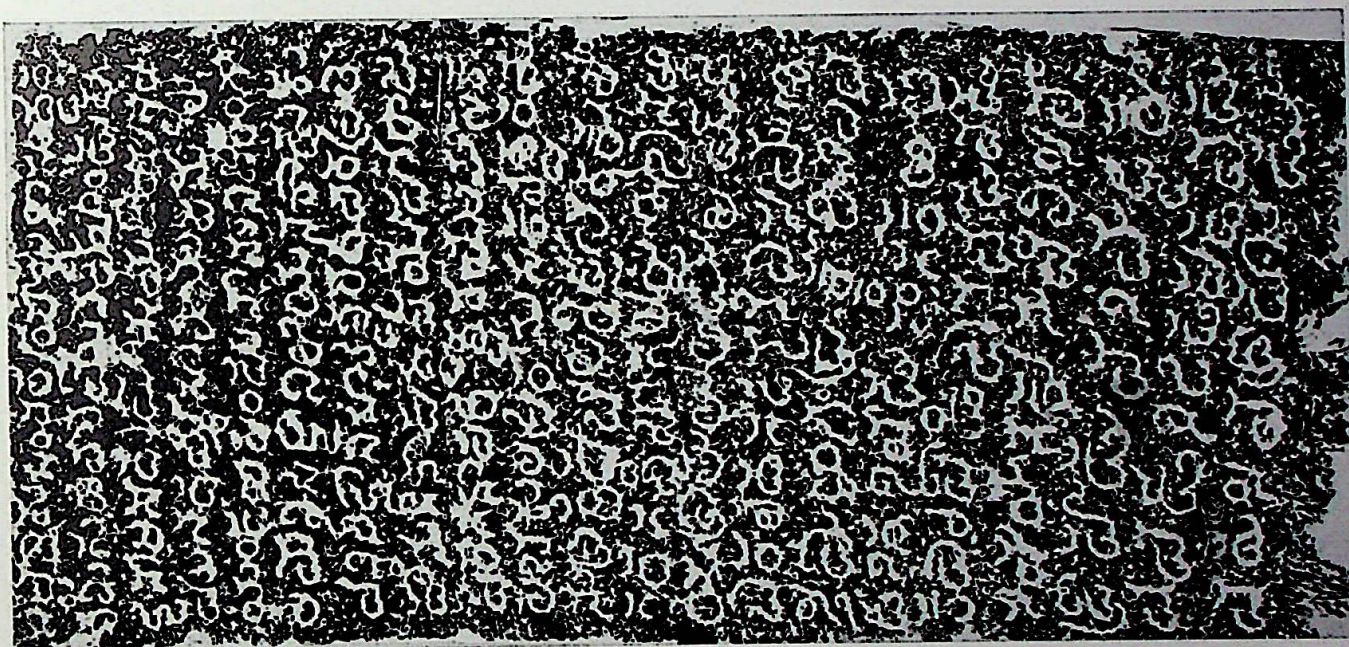
46 48 50 52

IV



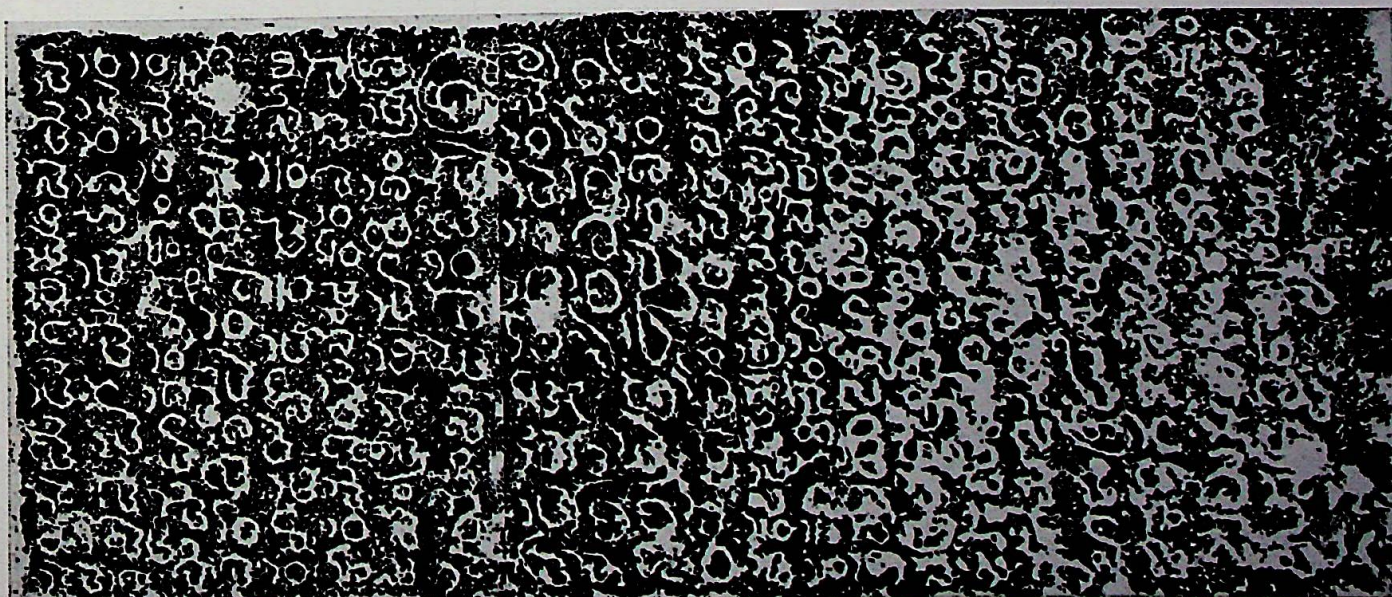
54 56 58

II



24 26 28 30 32 34 36 38 40 42 44

I

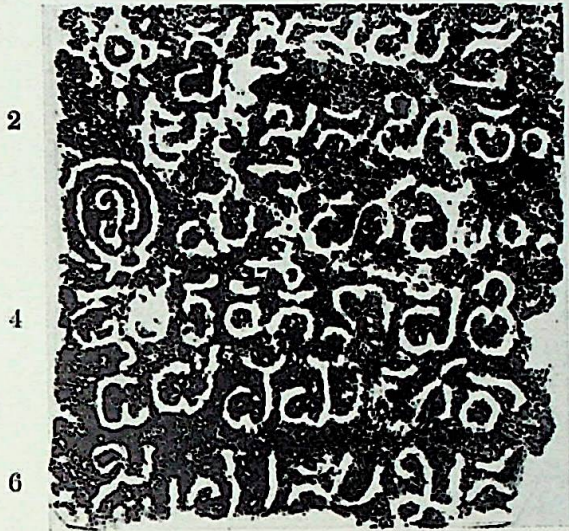


2 4 6 8 10 12 14 16 18 20 22

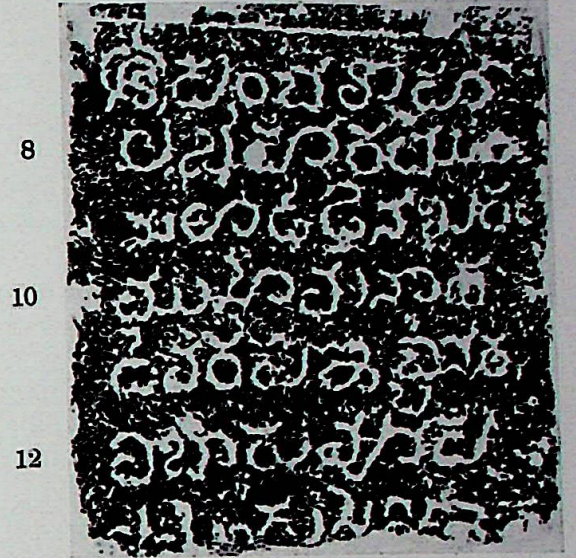
Maṭṭewāḍa inscription near Rāmaṇa's House

SCALE 1/66

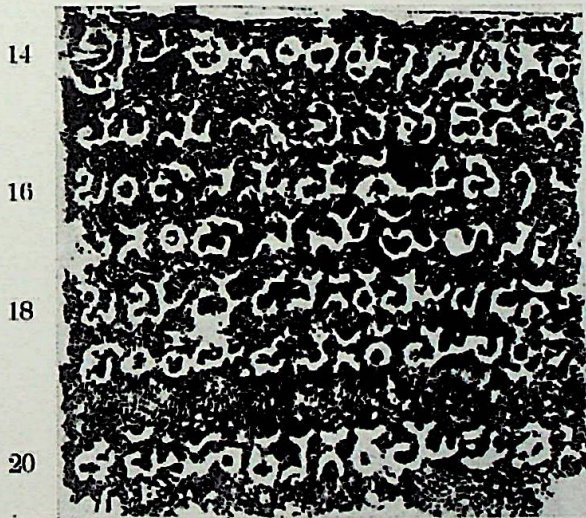
I



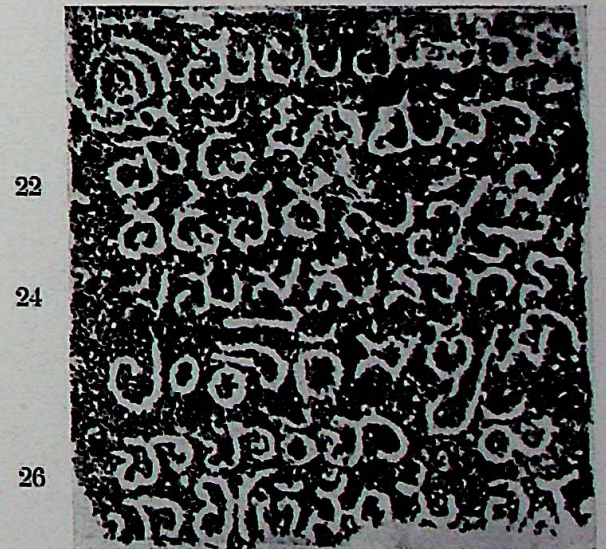
II



III

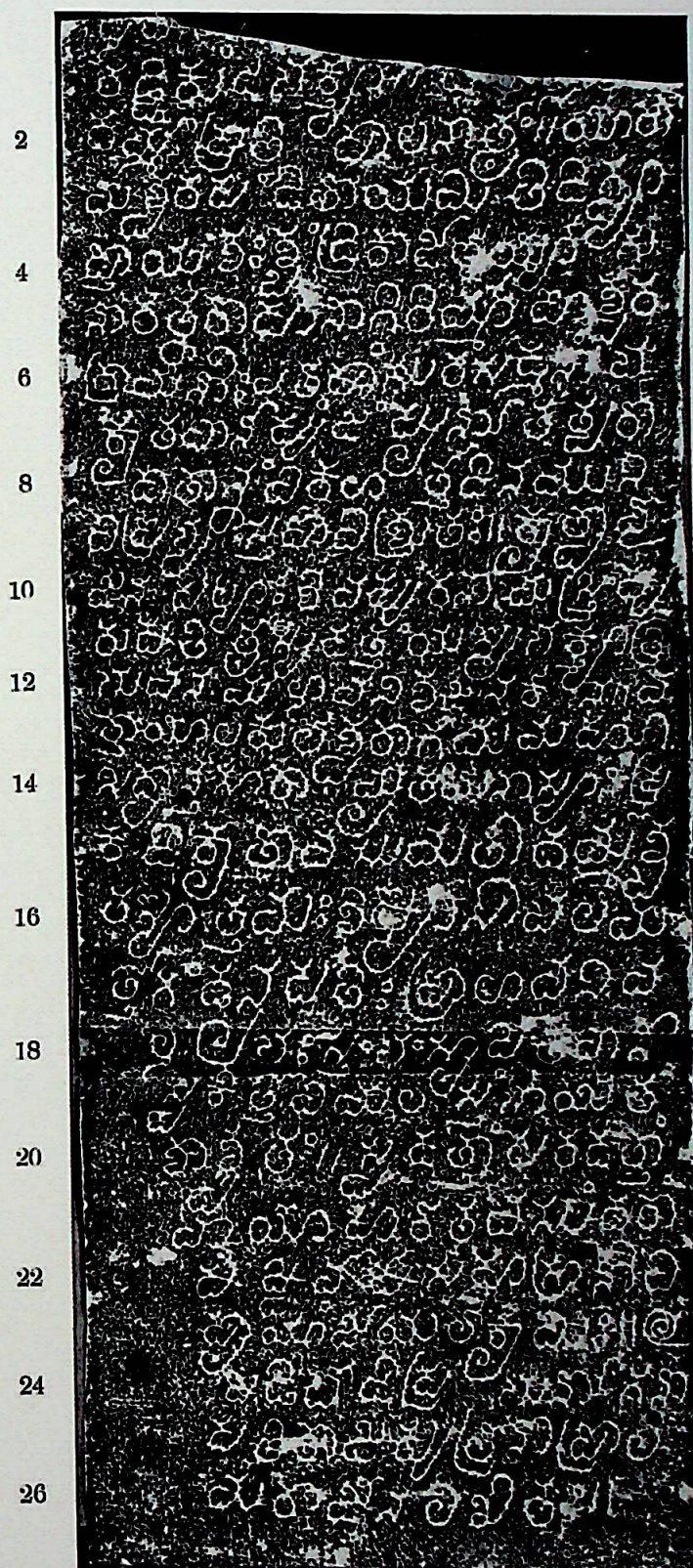


IV



Maṭṭewāḍa inscription in Venkatasvāmi Naiḍu's House

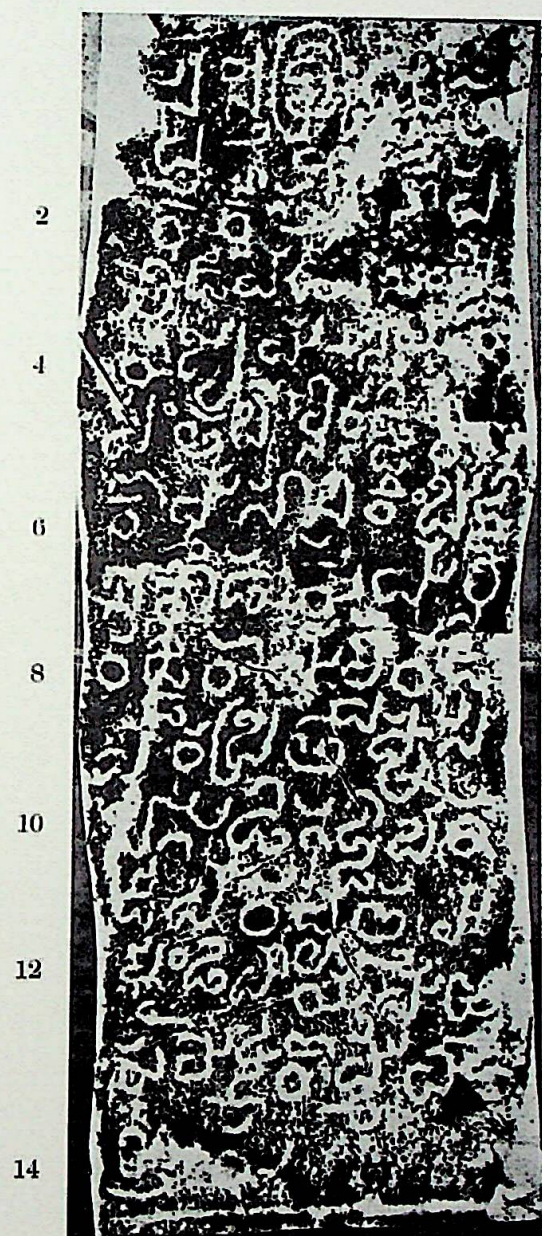
SCALE 1/2



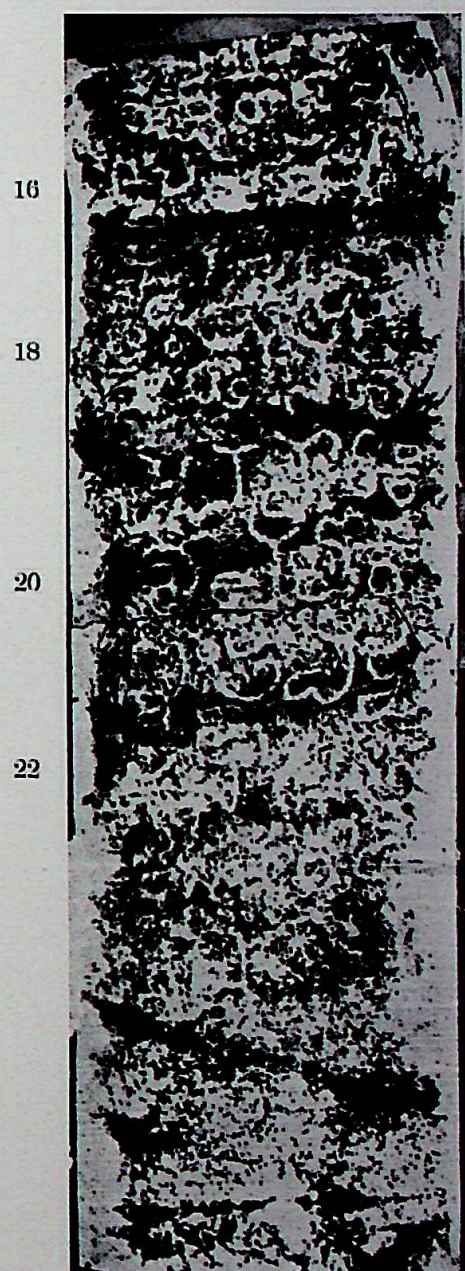
Rāmēśvara Paṇḍita's inscription of Prōla

SCALE '83

I



II



Muppavaram inscription

SCALE 1/25

I

II

III

2
4
6
8
10
12
14
16
18
20
22
24
26
28
30
32
34
36
38

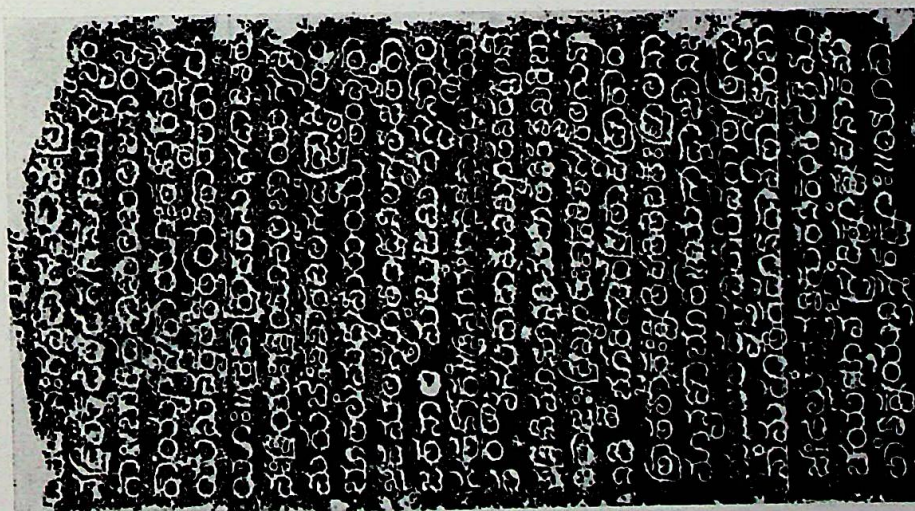
40
42
44
46
48
50
52
54
56
58
60
62
64
66
68
70
72
74
76
78
80

82
84
86
88
90
92
94
96
98
100
102
104
106
108
110
112
114
116
118
120

Warangal inscription at Khan Saheb Gardens

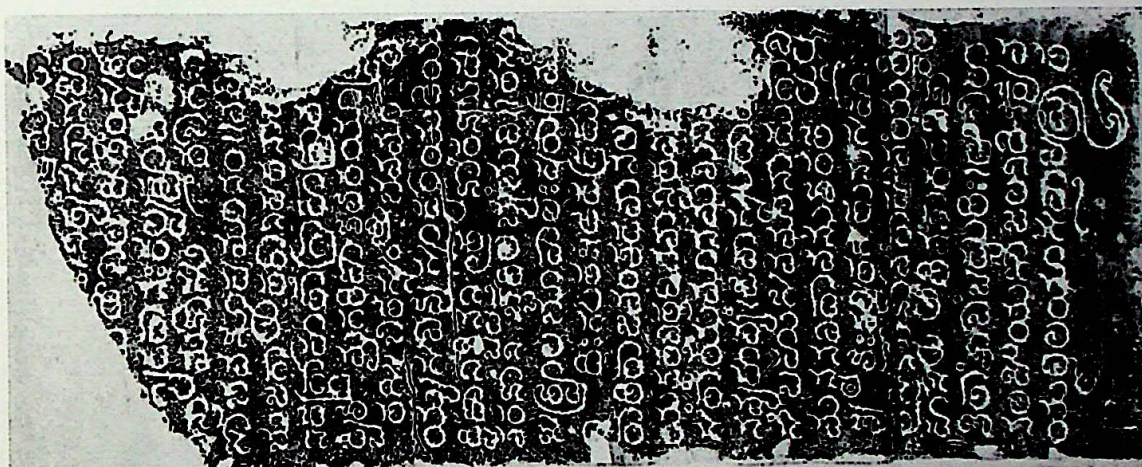
SCALE ·125

I



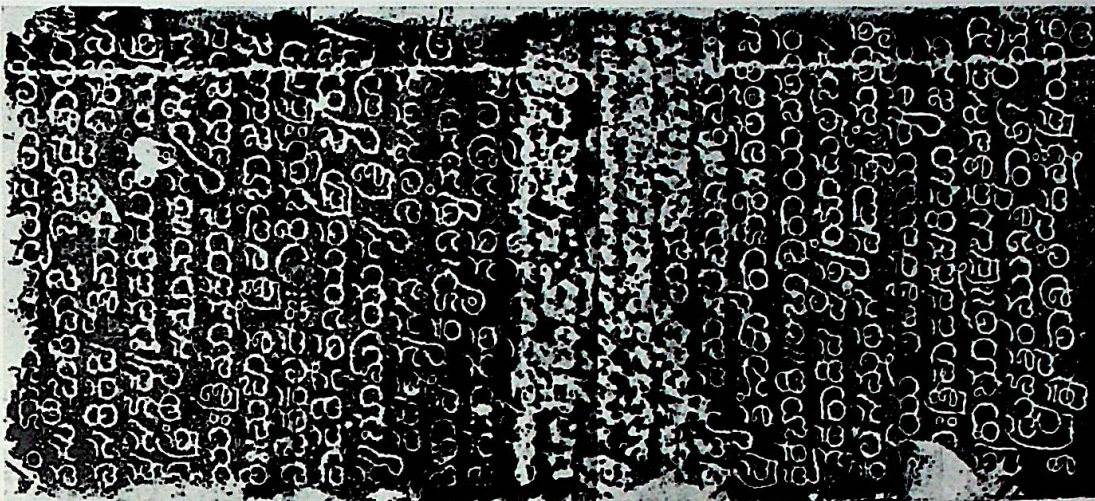
2
4
6
8
10
12
14
16
18
20
22

II



24
26
28
30
32
34
36
38
40
42
44
46
48
50

III

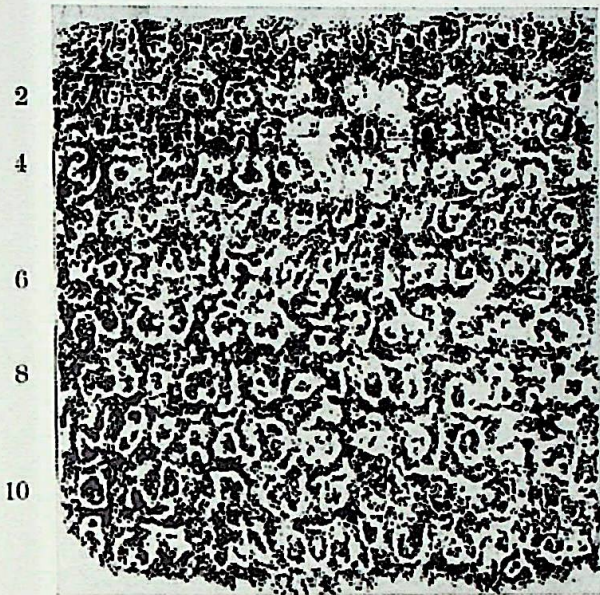


52
54
56
58
60
62
64
66
68
70
72
74
76
78

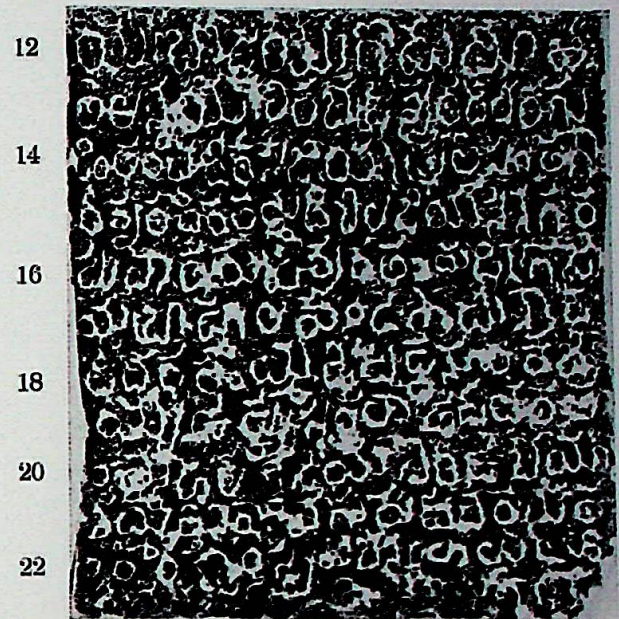
Sambhumi-gudi inscription

SCALE 1/60

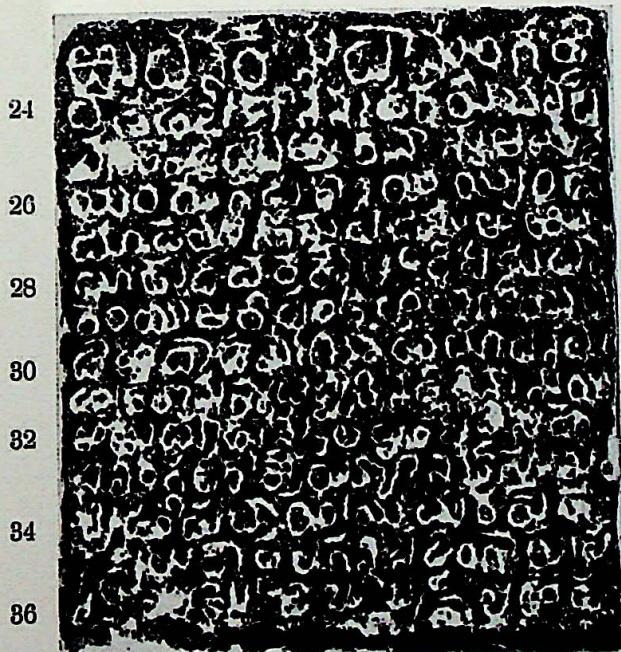
I



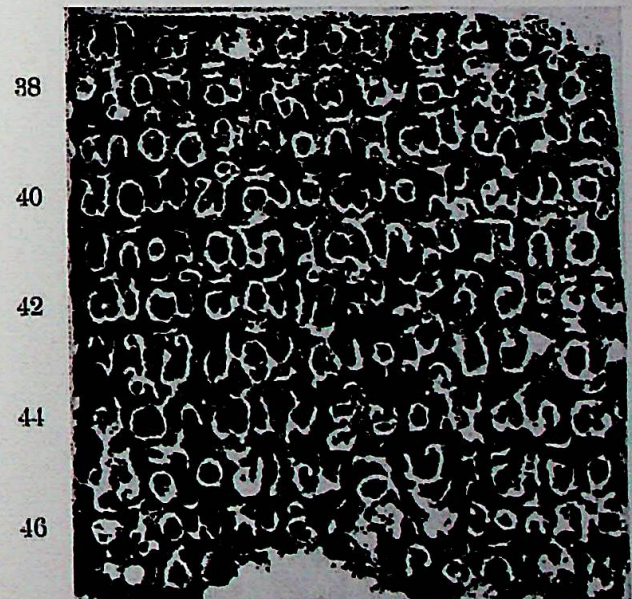
II



III

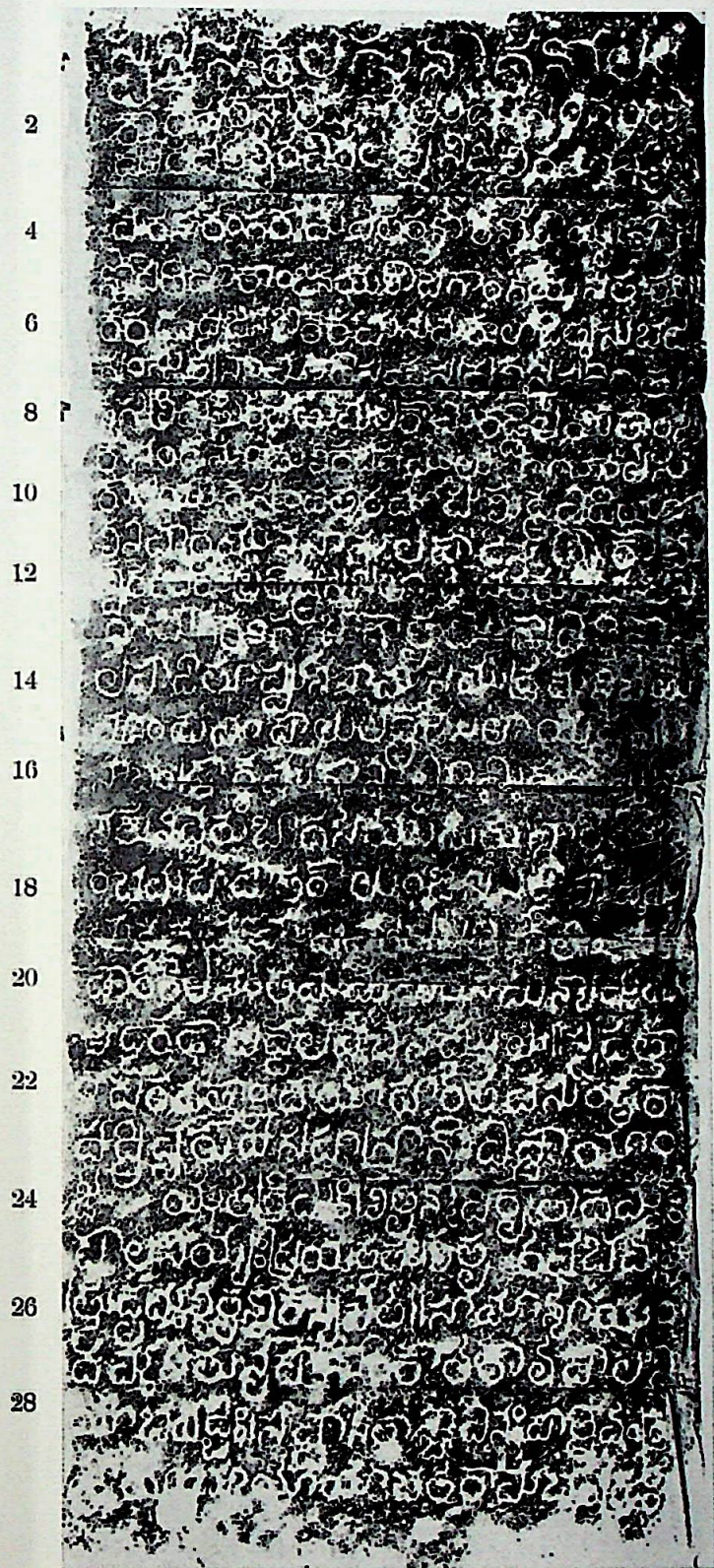


IV

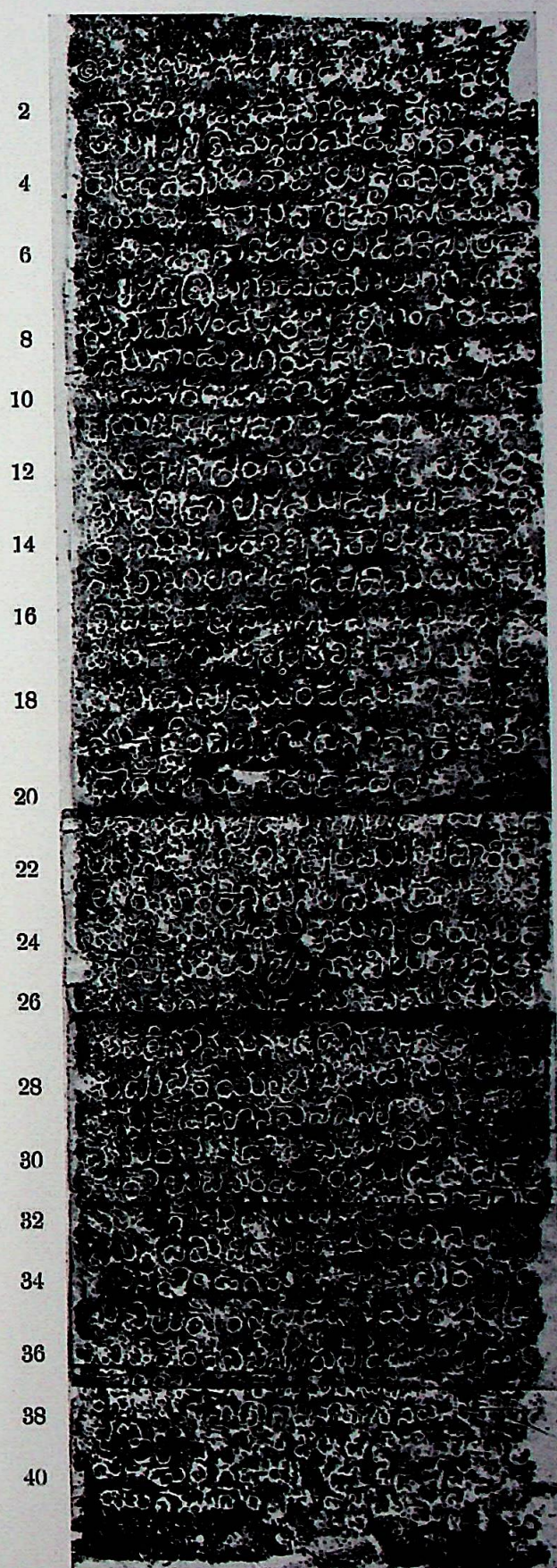


Venkatēśa-guḍi inscription

SCALE '148

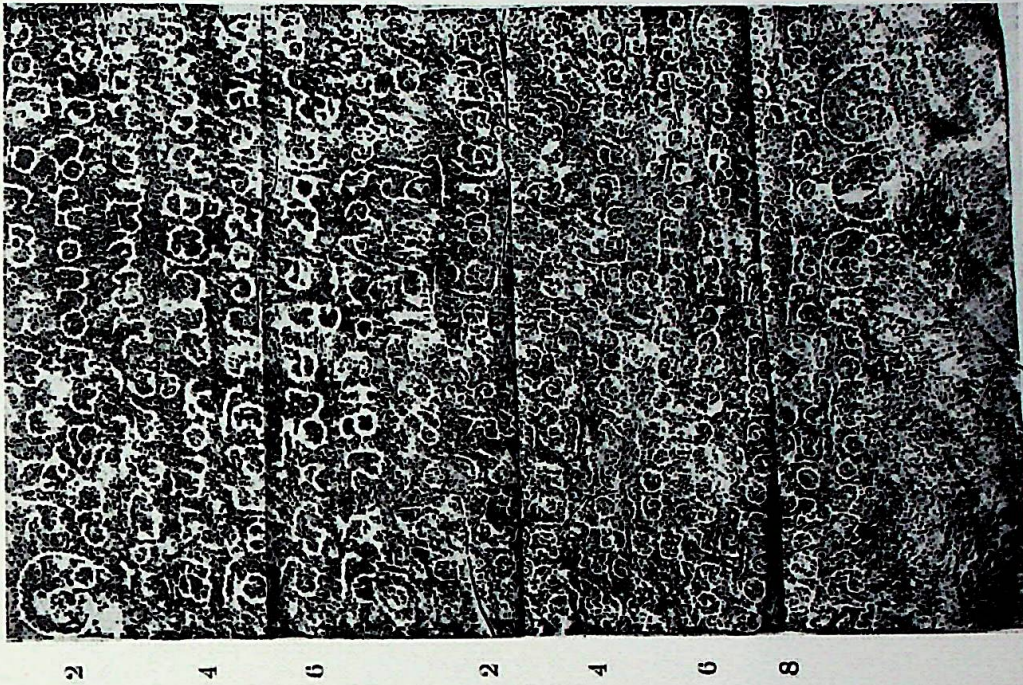


Annaram inscription



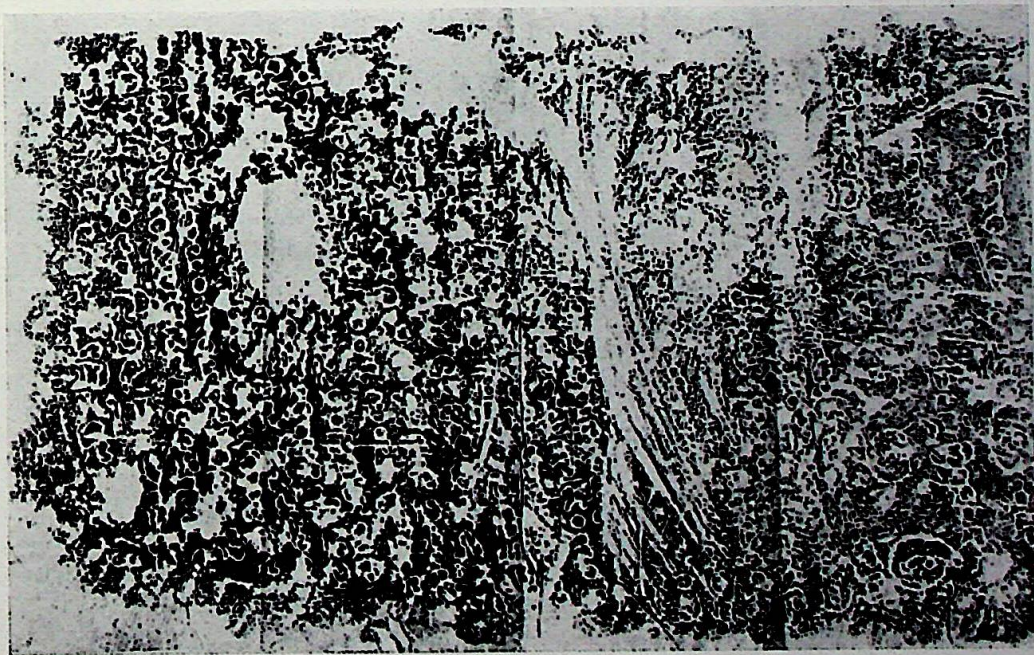
Burugugadda inscription of Saka 1190

SCALE 166



2 4 6 2 4 6 8

Burugugadda inscription of
Cintāmaṇi-dēvaya
Burugugadda inscription of
Ammajjiyya-Gaṇapad-dēva

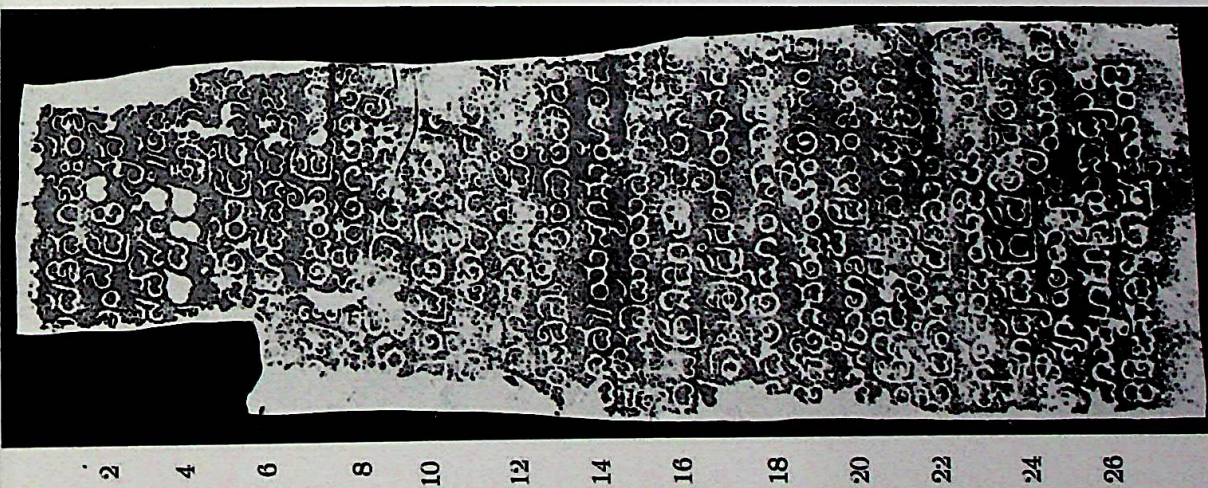


2 4 6 8 10 12 14 16 18 20 22 24

Burugugadda inscription of
Annama-nāya

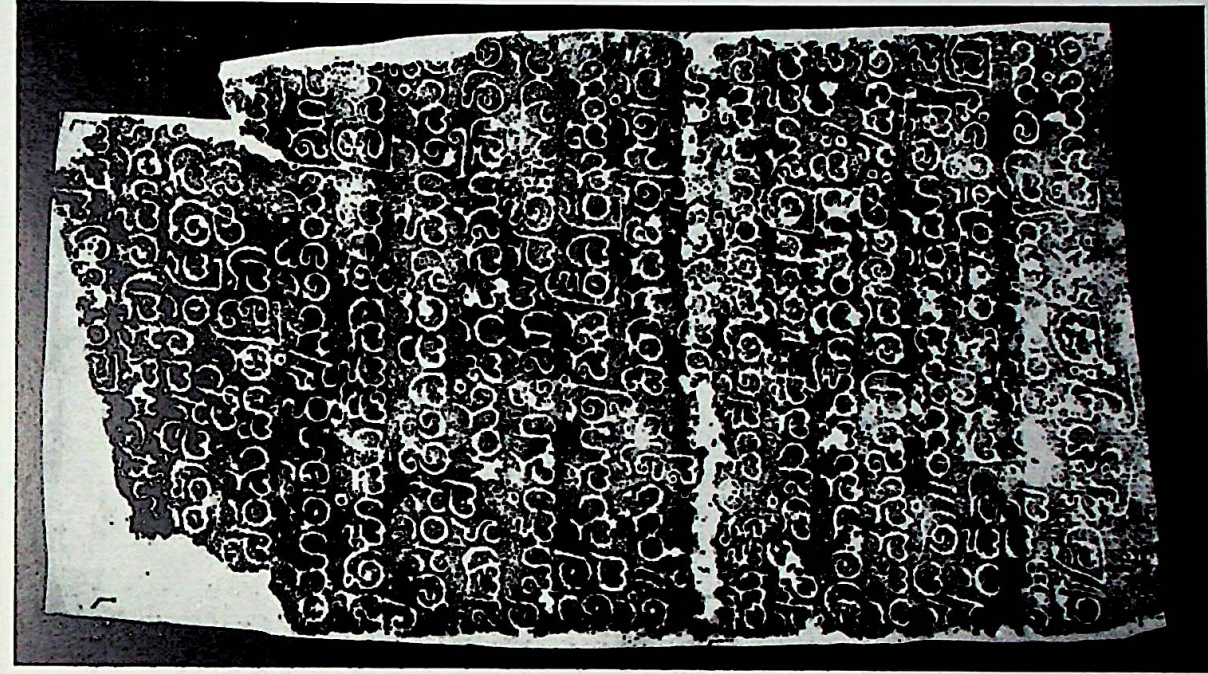
SCALE 1/2

I



2 4 6 8 10 12 14 16 18 20 22 24 26

I

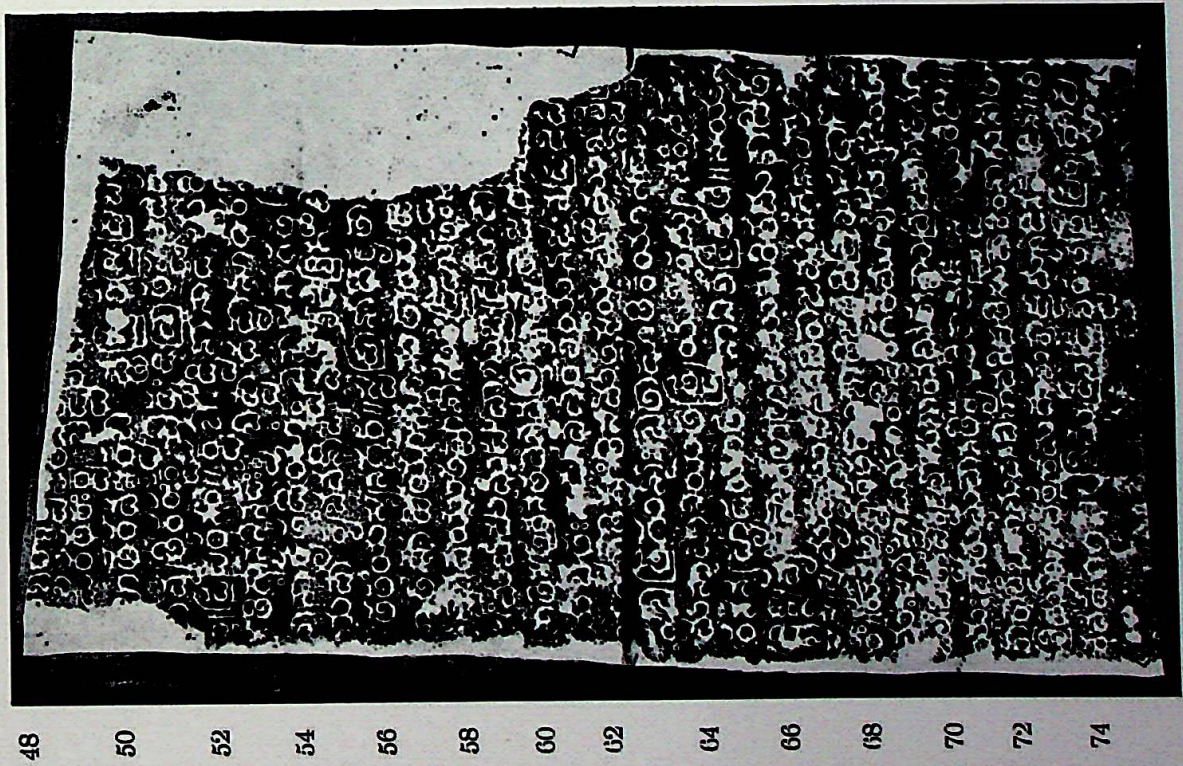


28 30 32 34 36 38 40 42 44 46

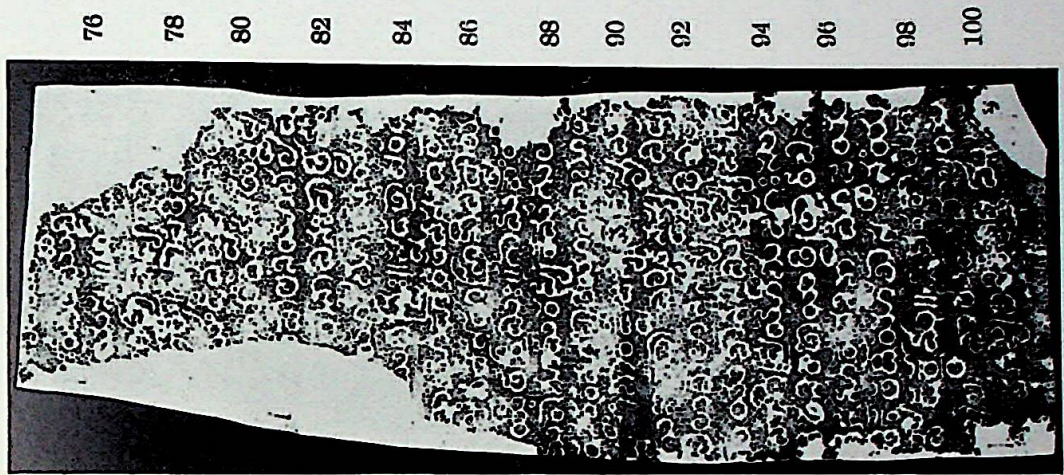
Ganapavaram inscription

SCALE 1/25

III

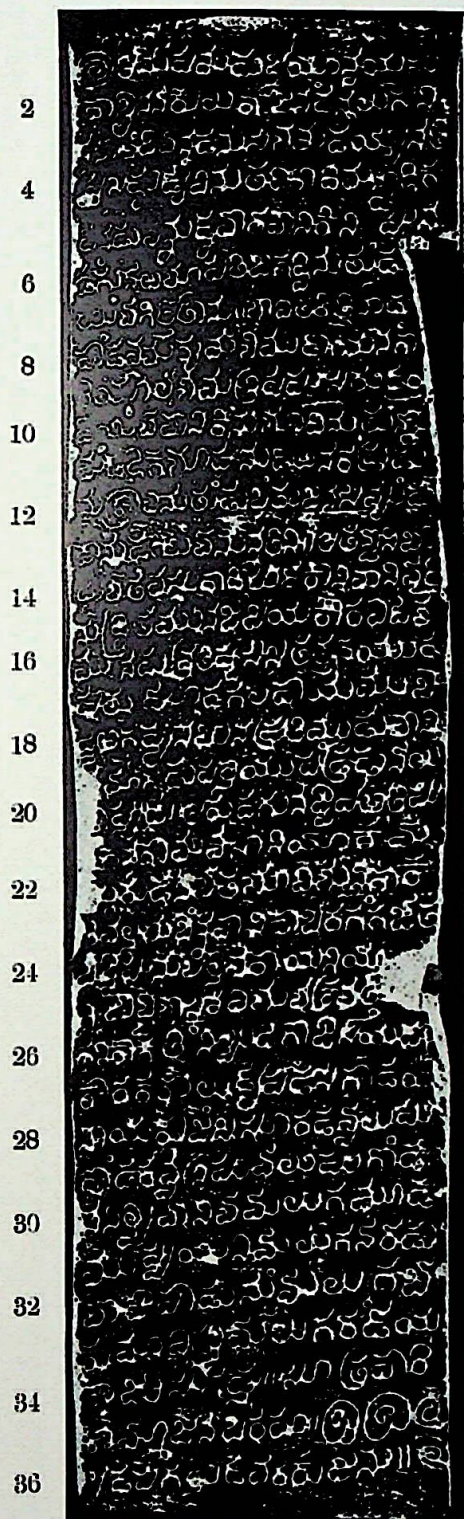


IV

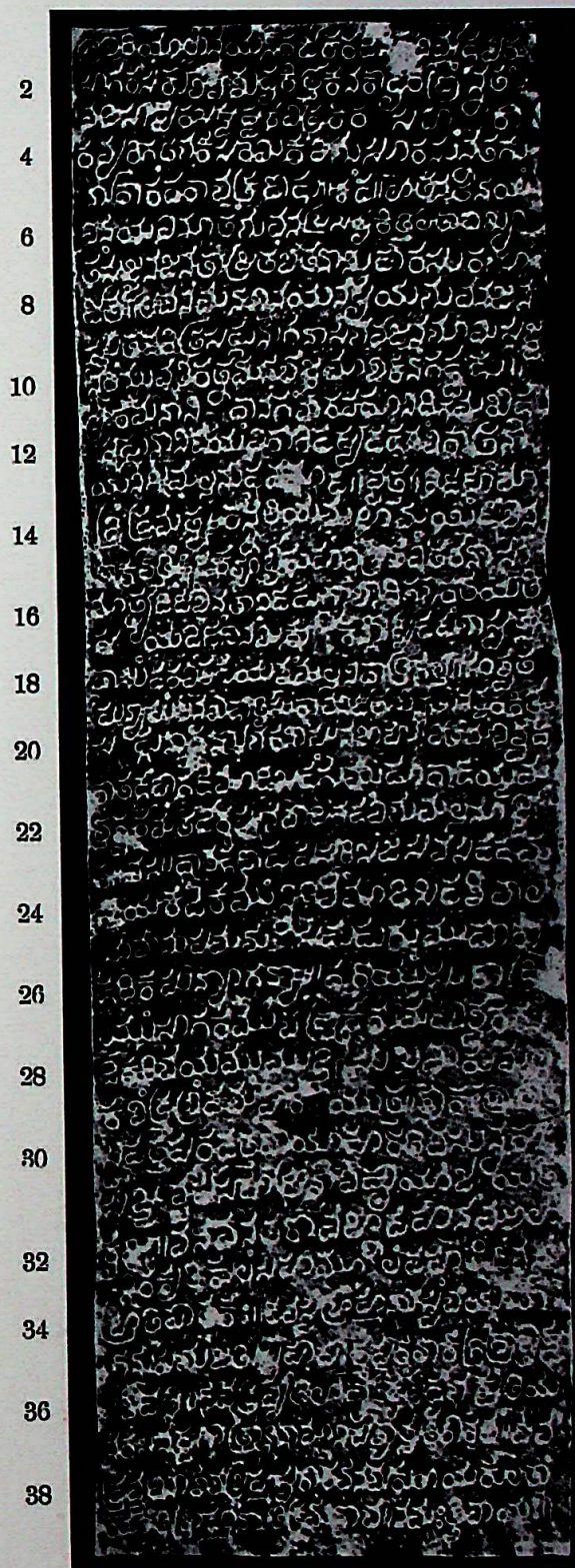


Ganapavaram inscription

SCALE 25



Gūḍur inscription of
Kāmasāni



Gūḍur inscription of Malla

SCALE 1/166

I

II

2
4
6
8
10
12
14
16
18
20
22
24
26
28
30
32
34

36
38
40
42
44
46
48
50
52
54
56
58
60
62
64
66
68

Kulpak inscription

SCALE '25

I

II

70

72

74

76

78

80

82

84

86

88

90

92

94

96

98

100

102

104

106

108

110

112

114

116

118

120

122

124

126

128

130

132

134

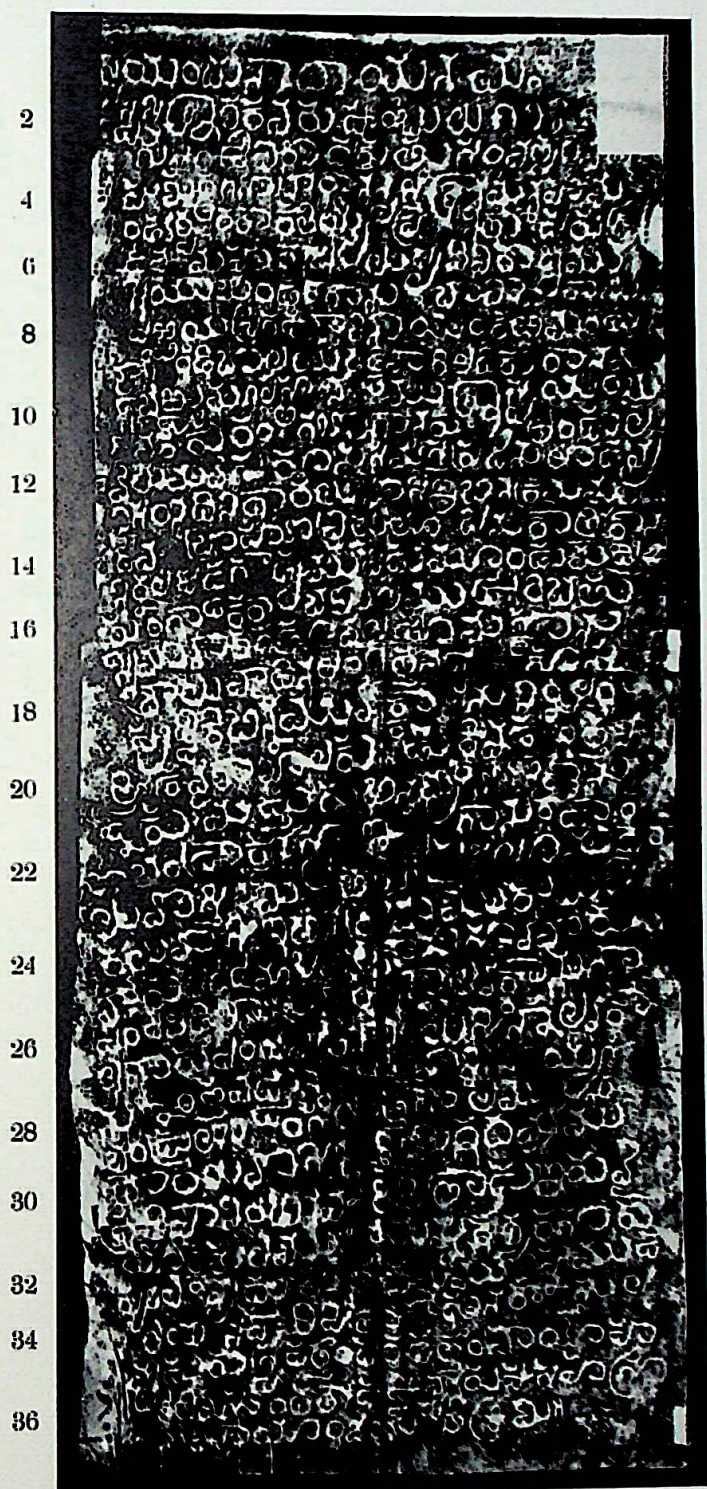
136

138

140

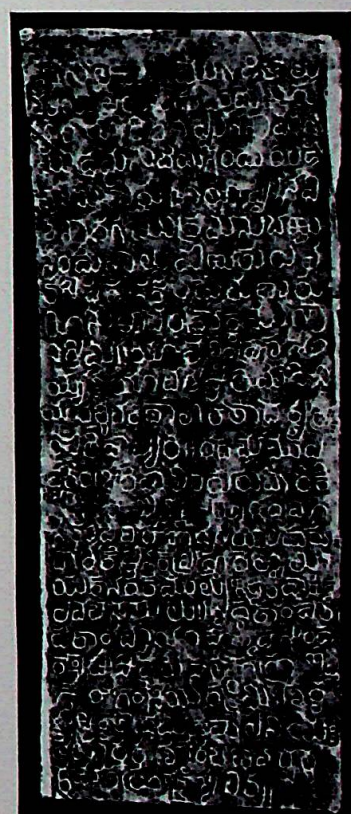
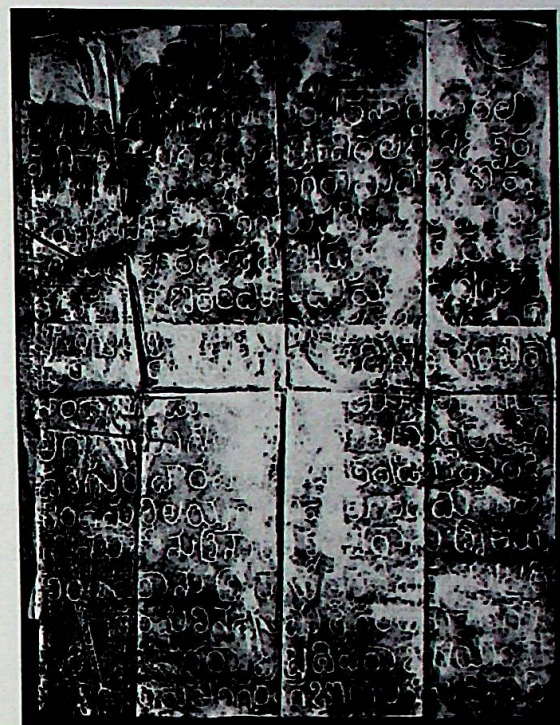
Kulpak inscription

SCALE '25



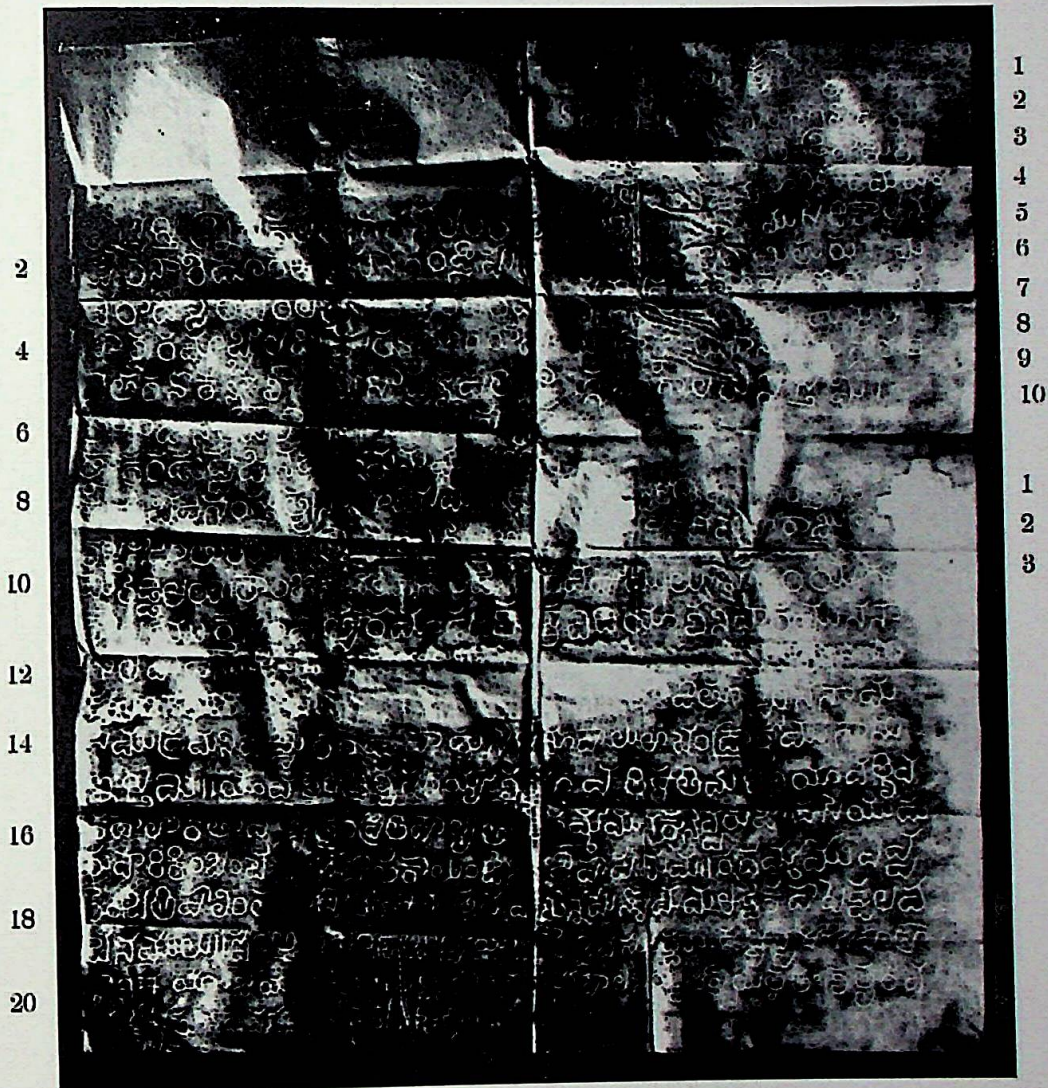
Mēllacheruvu inscription

SCALE '1



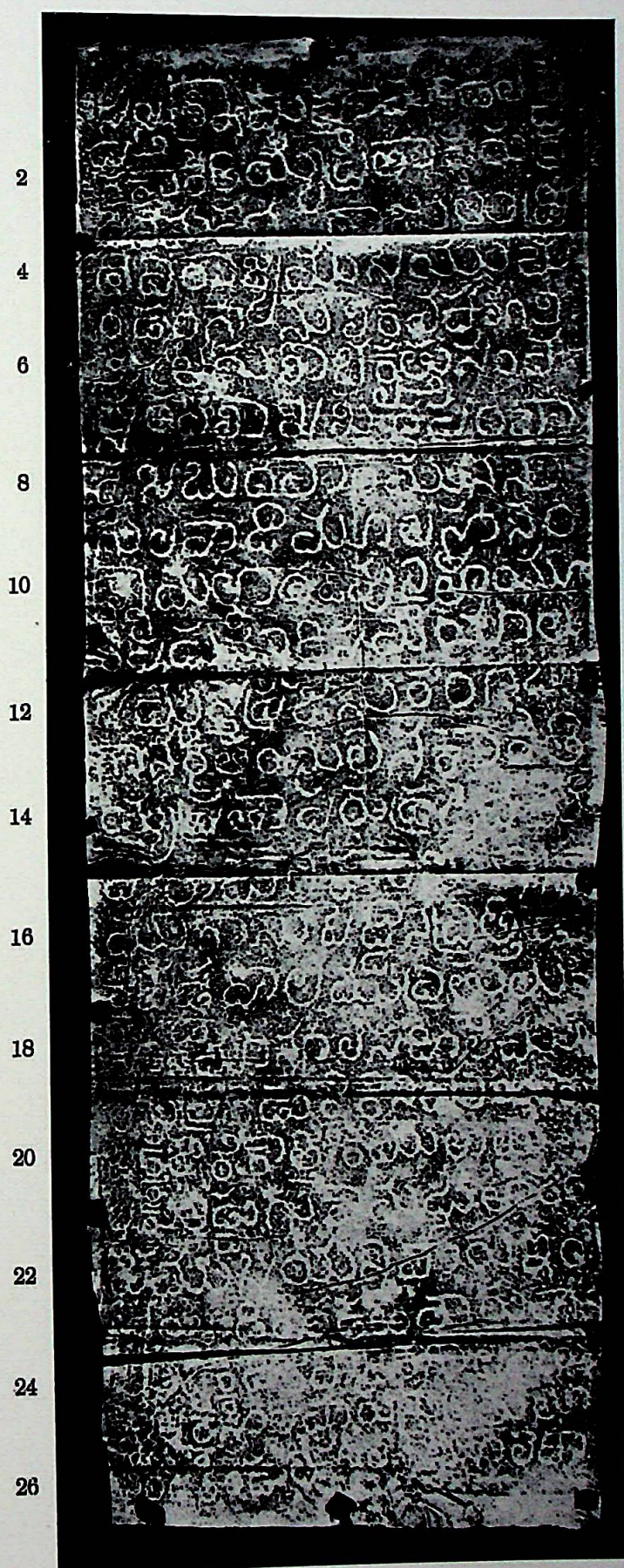
Nāgulaṇṇāḍu inscription
of
Rēcerla Kāṭreḍḍi

SCALE '111



Nāgulaṇṇāḍu inscription of Kāmi-Redḍi
 " " Gaṇapi-Redḍi and Marleḍḍi
 (Only 10 lines at the top right hand corner)

SCALE '143



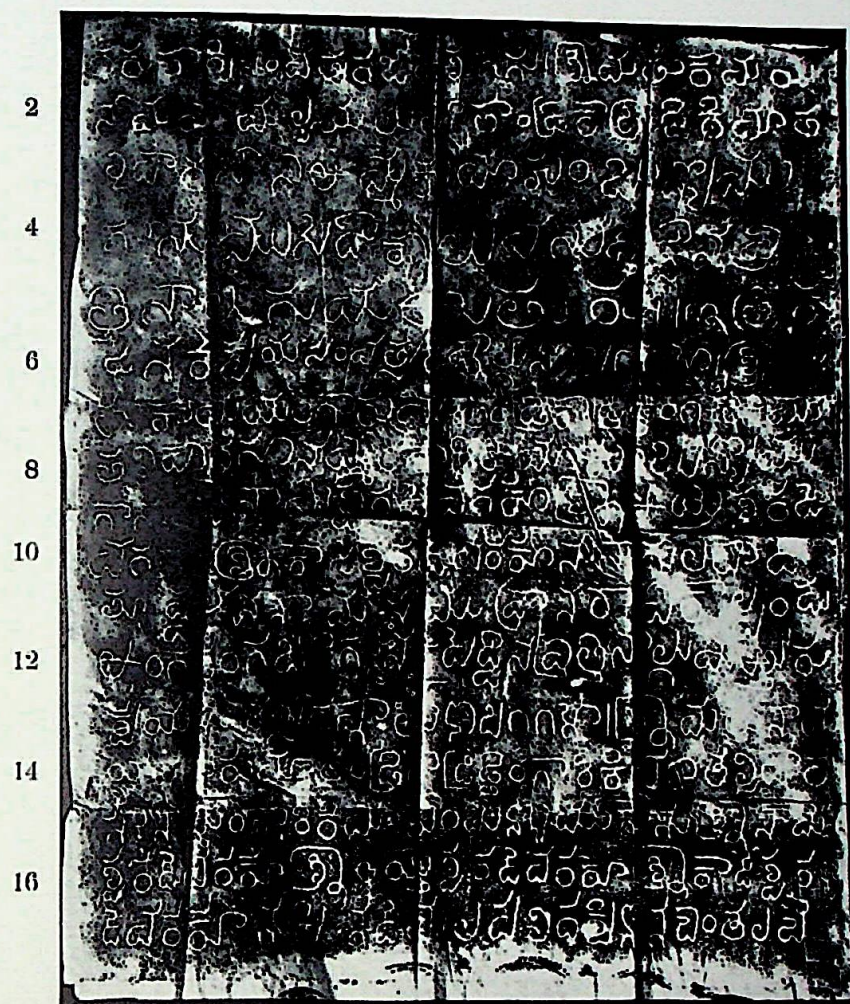
Nāgula-pāḍu inscription of Saka 1225

SCALE "2

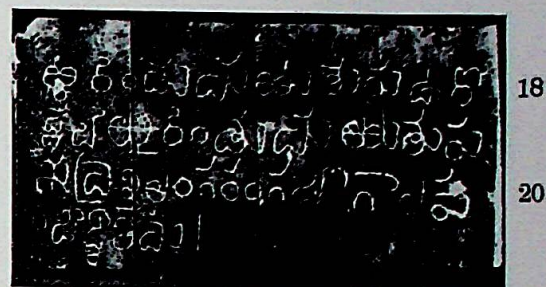
Nāgulaṭpāḍu inscription of Nāmaya, Kāmaya and Mallaya

I

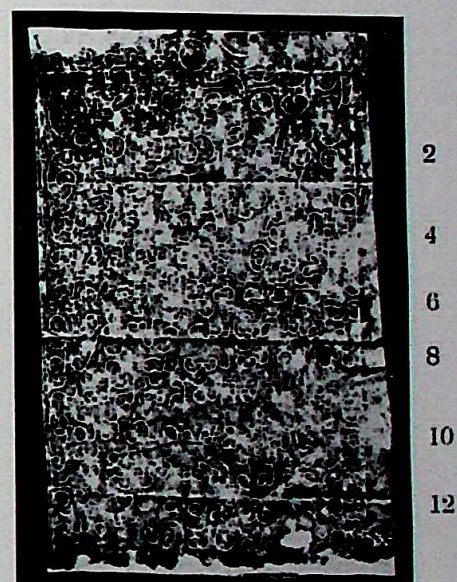
II



SCALE ·143

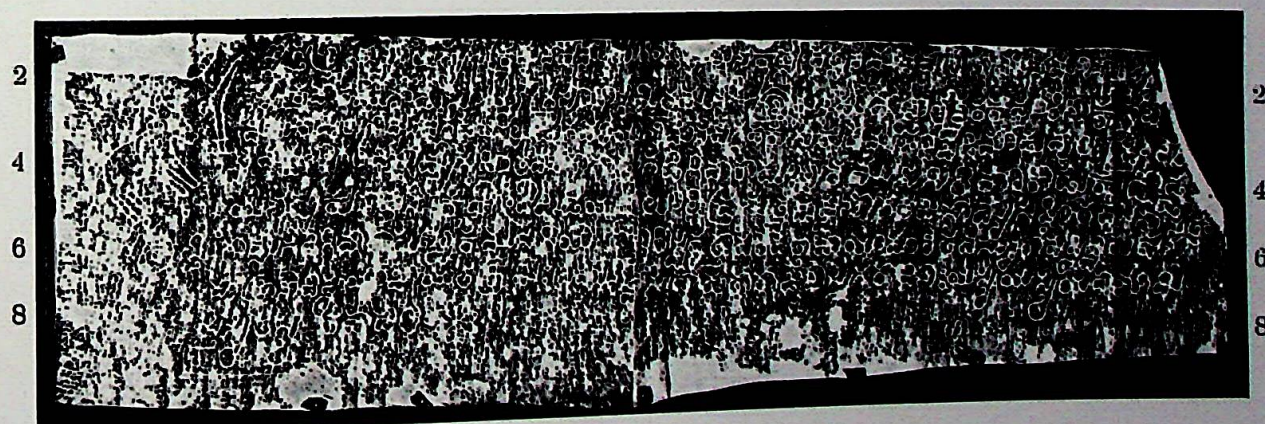


SCALE ·125



Pānugal inscription of
Tantrapāla Malli-Nāyaka

SCALE ·125

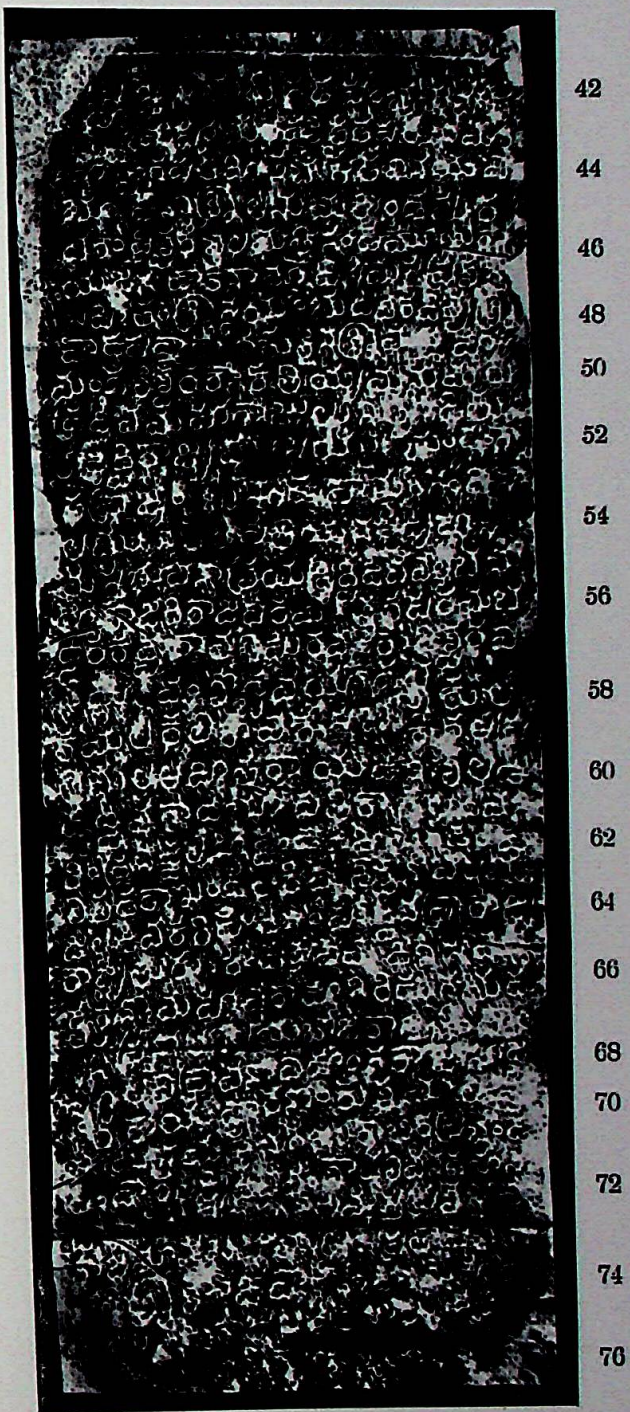
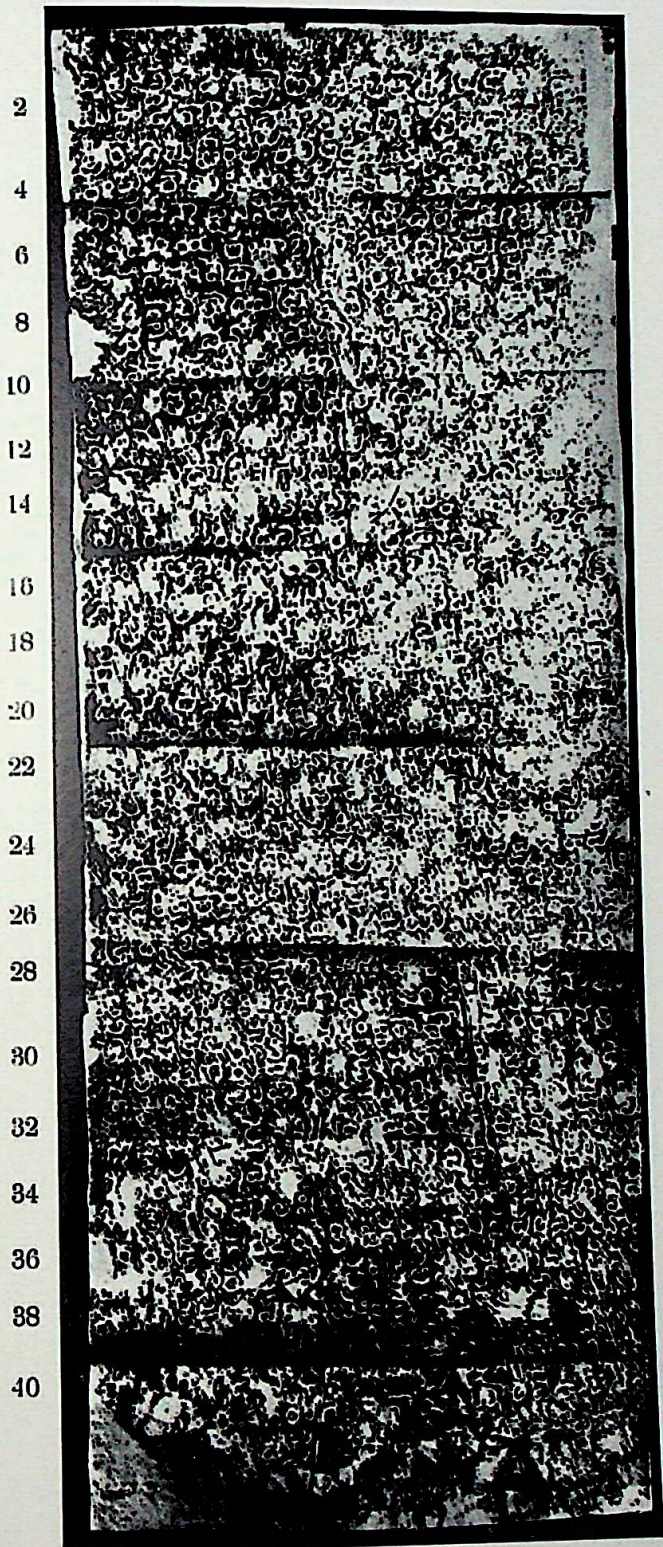


Pānugal inscription of Gōkaṇṇa-Cōḍa

SCALE ·125

I

II

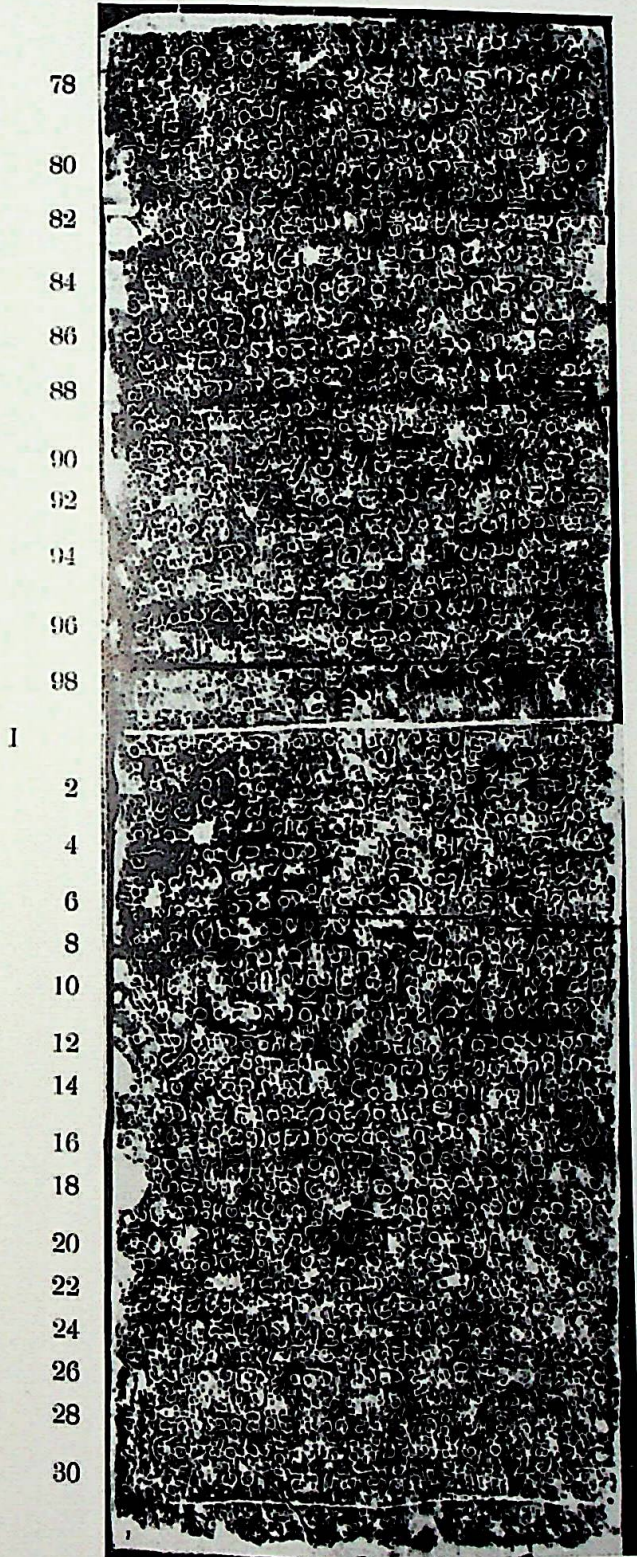


Pānugal inscription of Śārṅgapāṇi-dēva

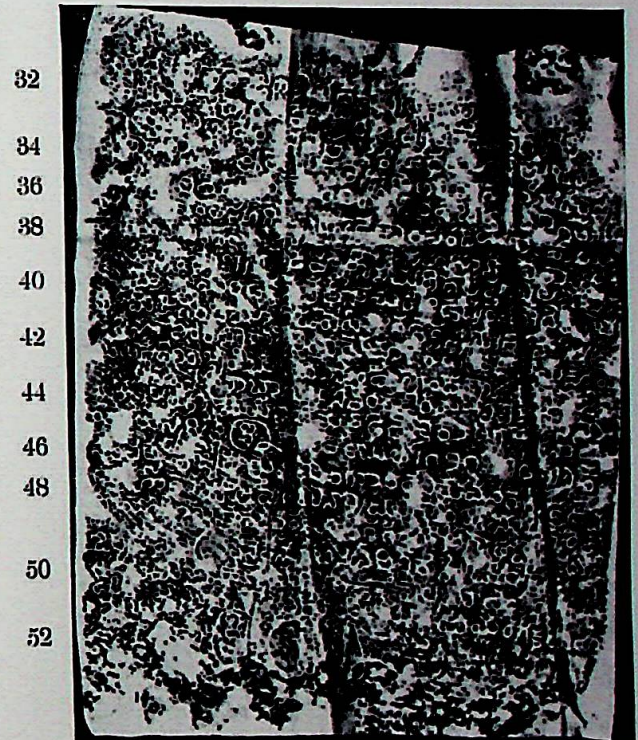
SCALE 1/166

Pānugal inscription of
Sūrigapāṇi-dēva

III



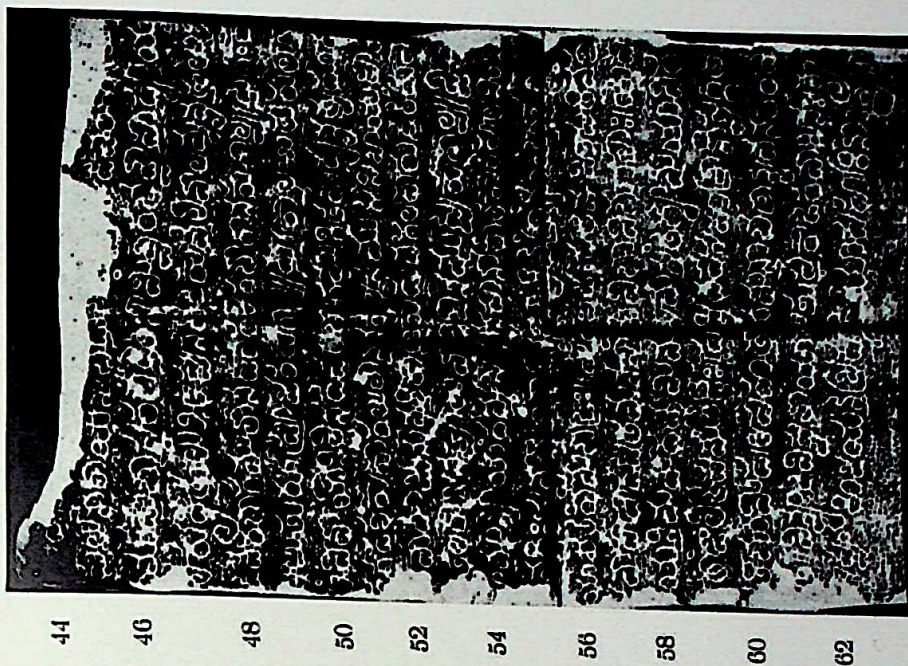
II



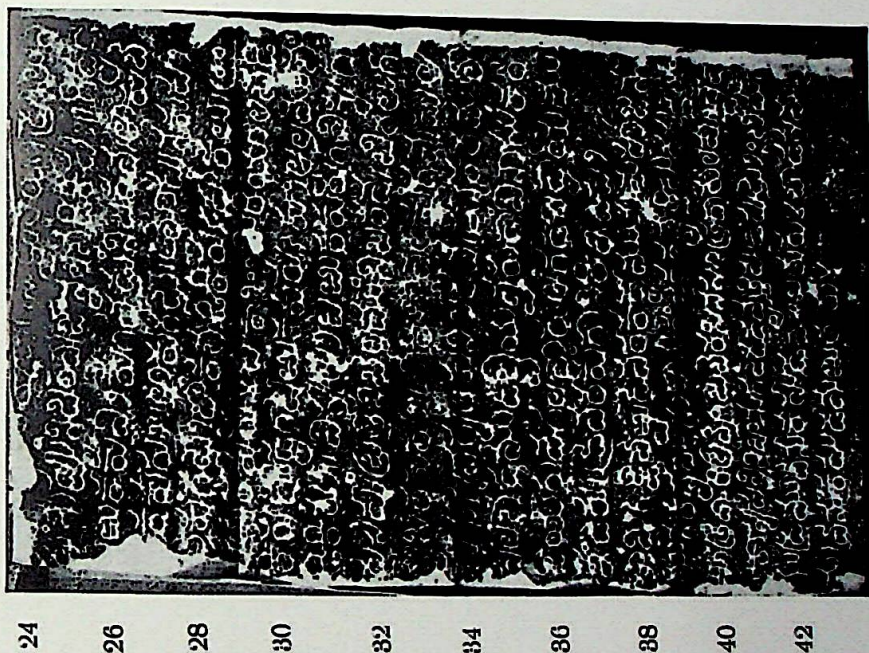
Pānugal inscription of Immaḍi
Mallikārjuna-Nāyaka

SCALE *166

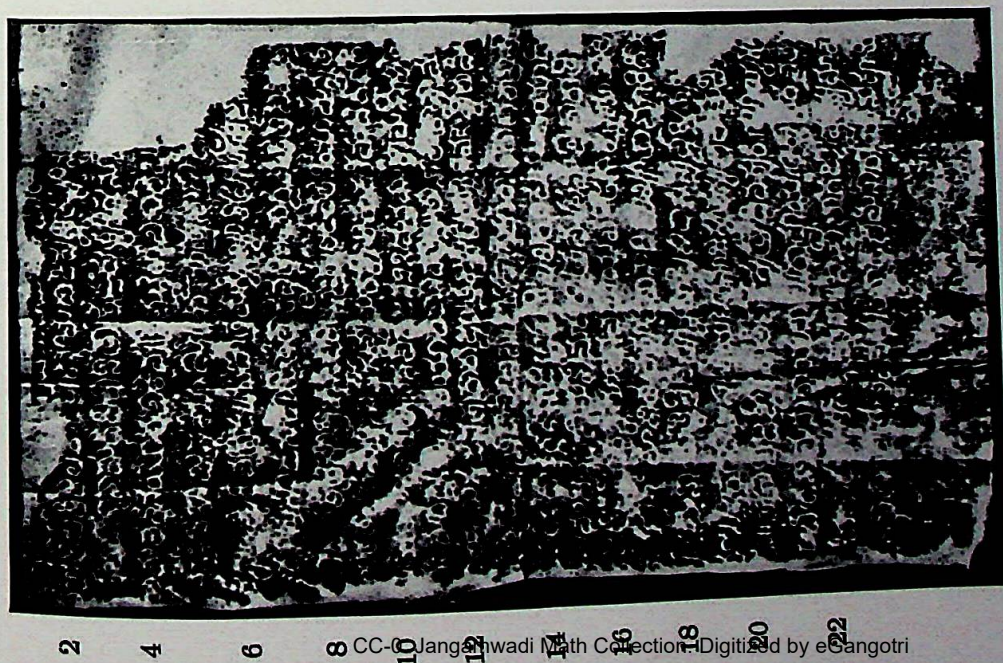
III



II

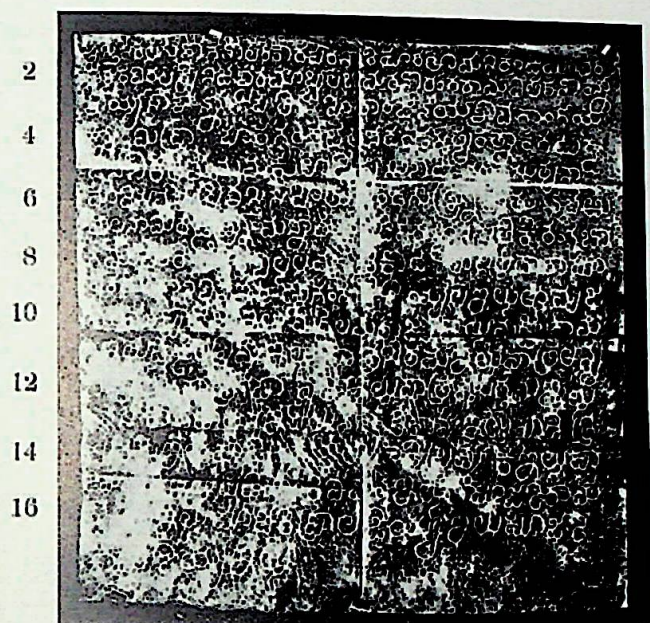


I



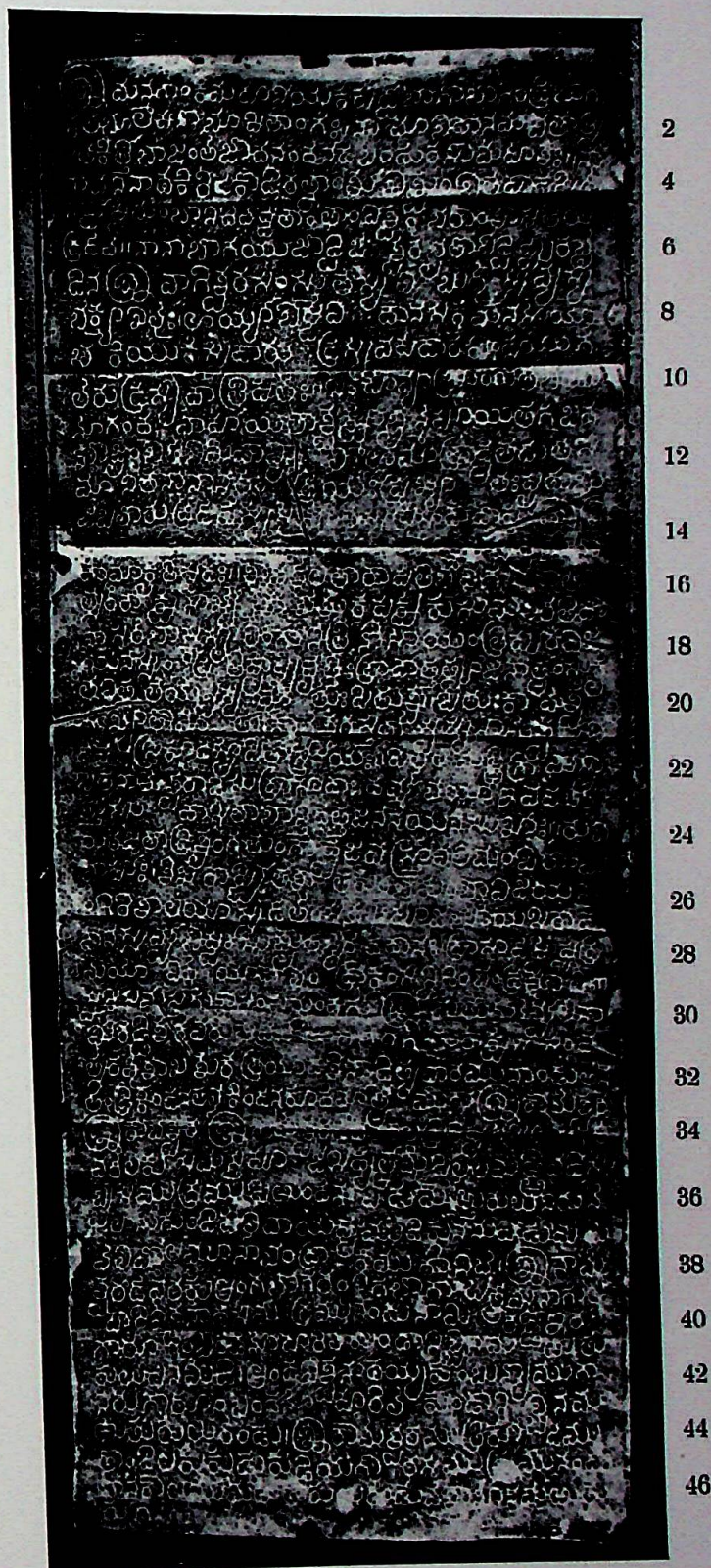
Pānugal inscription of Mailāmba

SCALE 1/168



Pillalamarri inscription of
Rēceṛuvula Nāmi-Redḍi

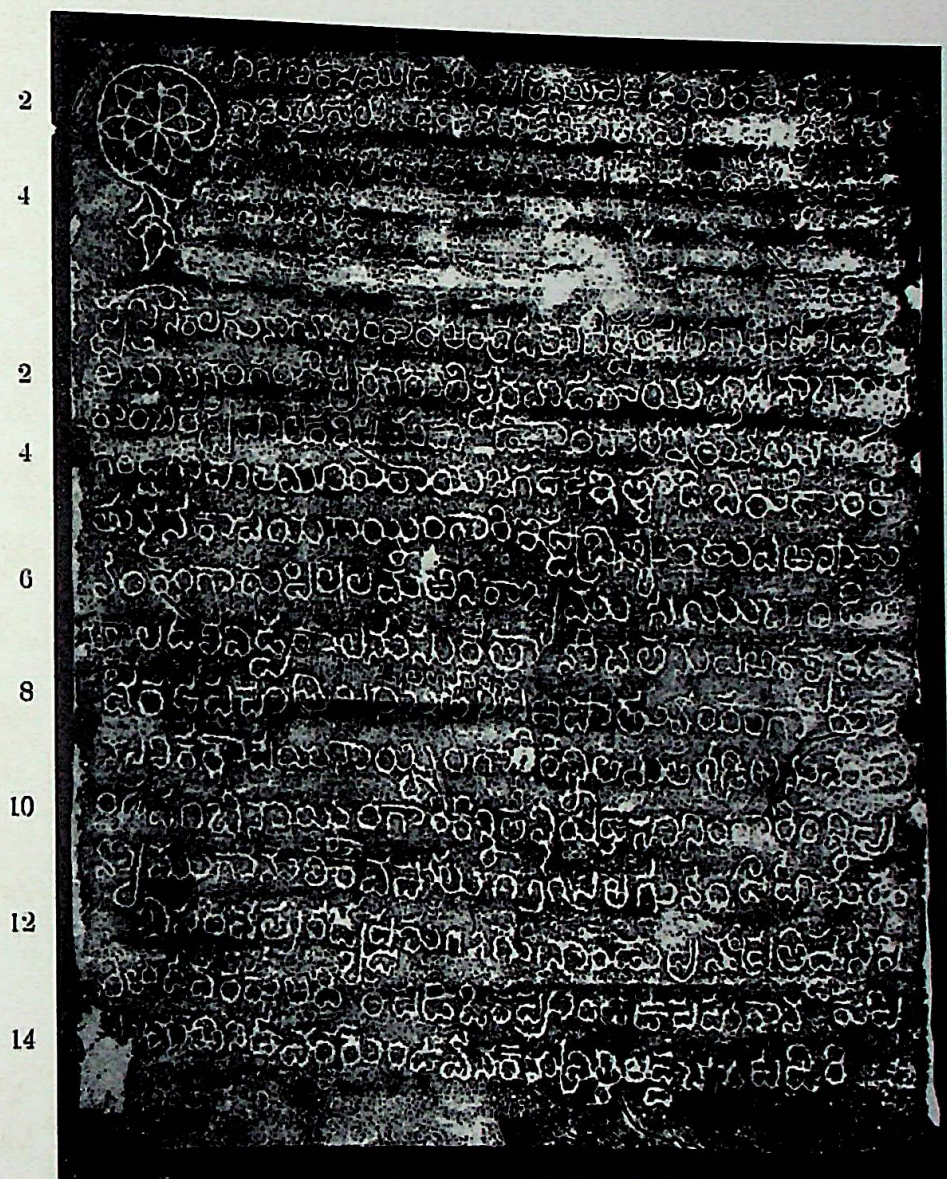
SCALE '111



Pillalamarri inscription of Nāmi-Redḍi

(dated Saka 1117)

SCALE '111



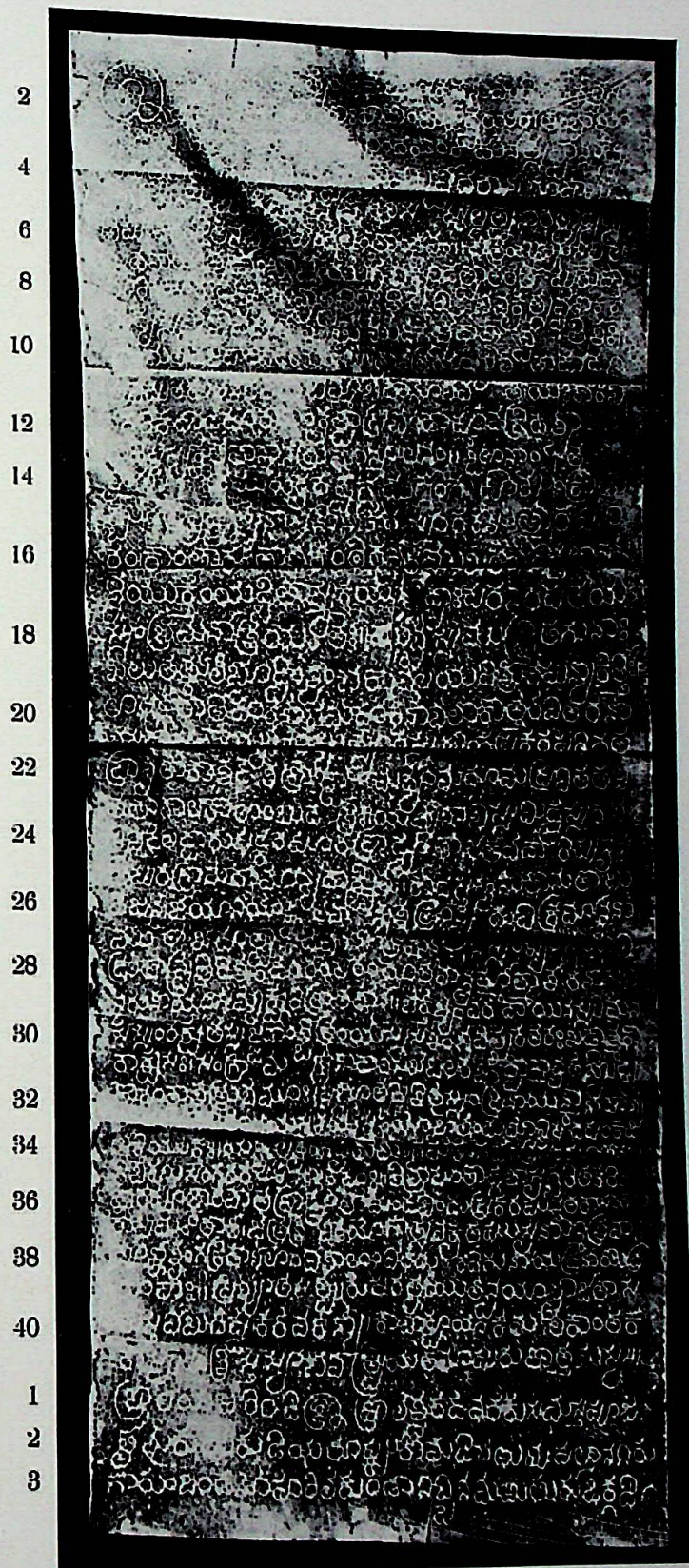
Pillalamarri inscription

Pillalamarri inscription of the reign of Kāpaya-Nāyaka

(dated Saka 1279)

SCALE '25

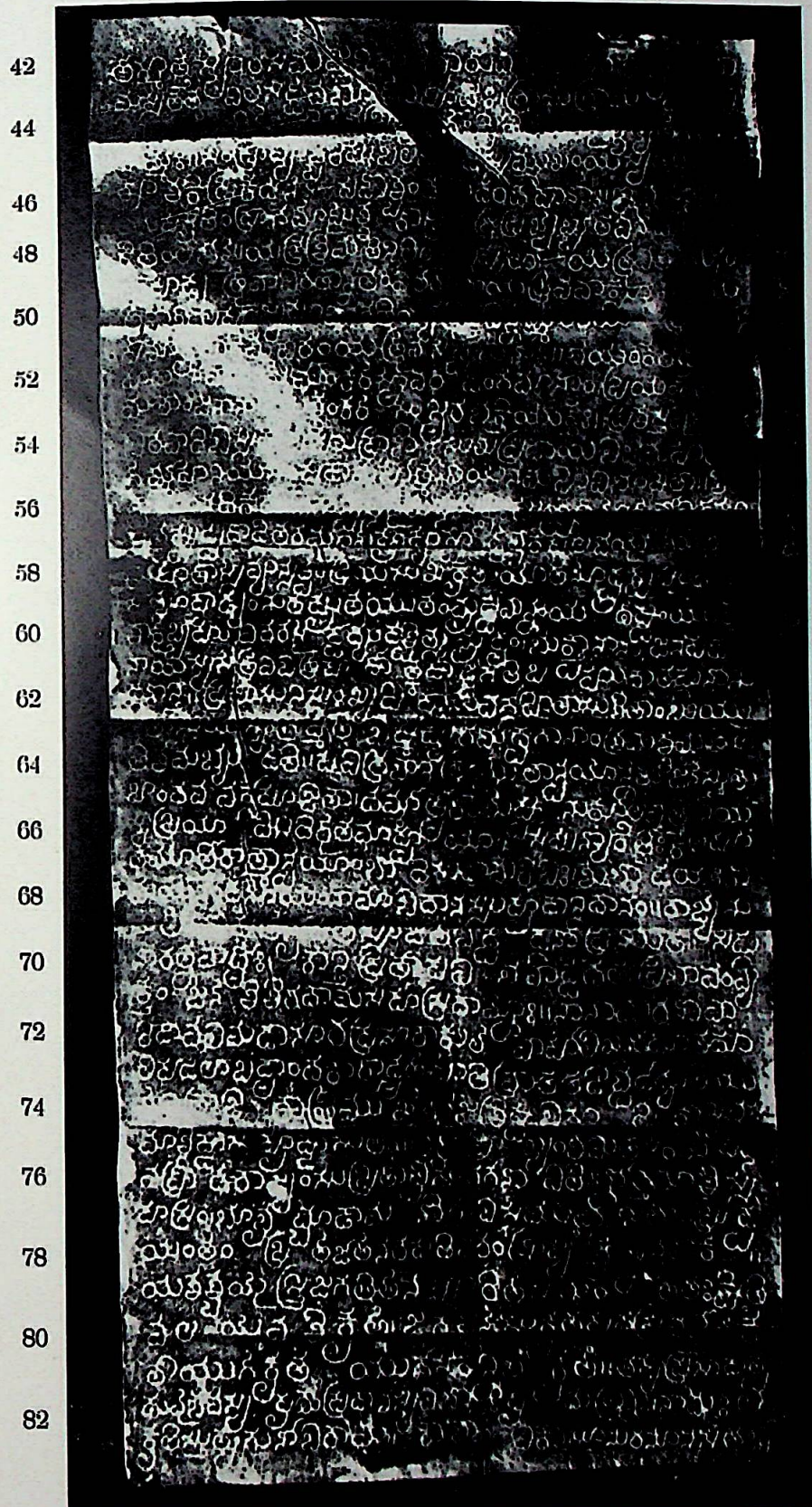
I



Pillalamarri inscription of Nāmi-Reddi
(dated Saka 1124)

SCALE 1/66

II

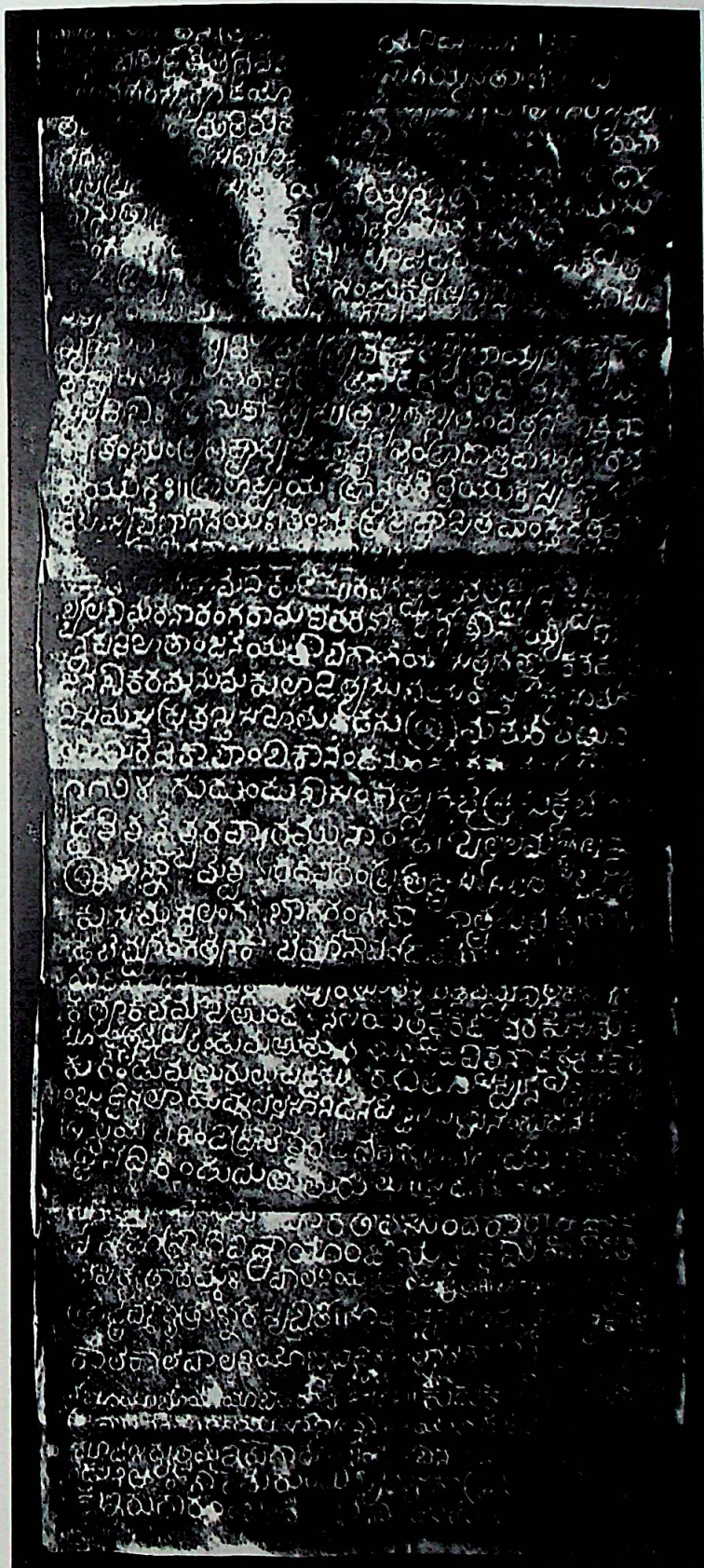


Pillalamarri inscription of Nāmi-Reddī
(dated Saka 1124)

SCALE *166

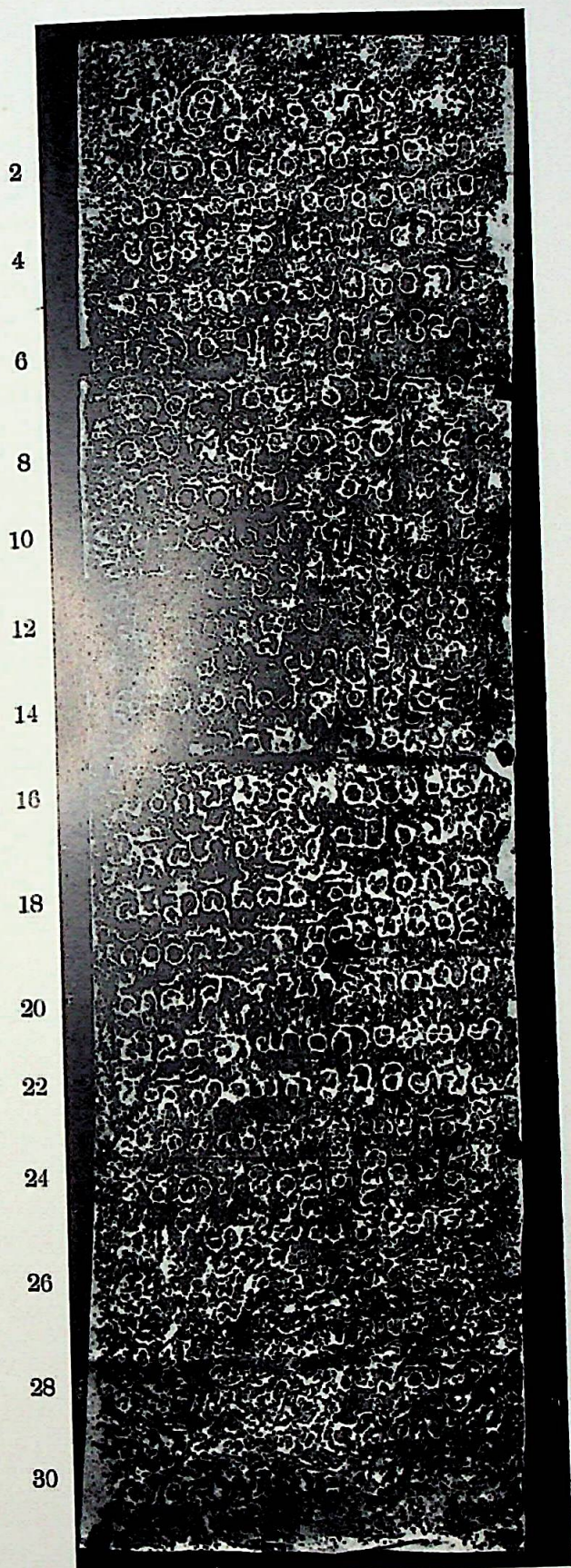
III

84
86
88
90
92
94
96
98
100
102
104
106
108
110
112
114
116
118
120
122
124
126
128

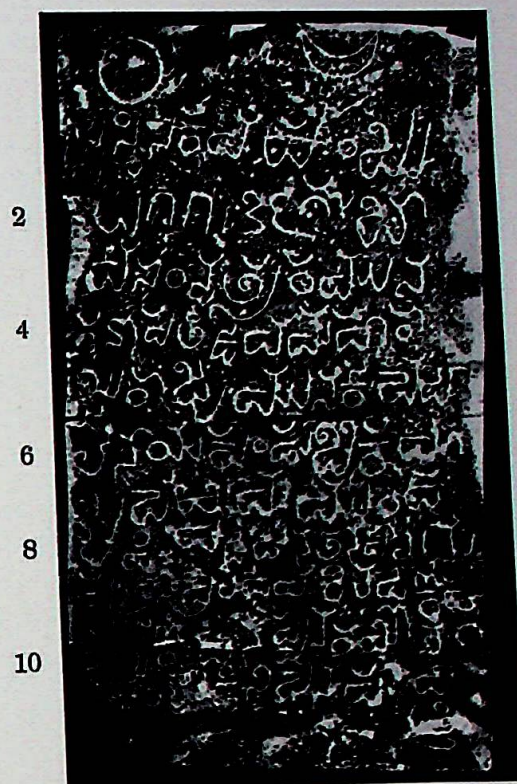


Pillalamarri inscription of Nāmi-Redḍi
(dated Saka 1124)

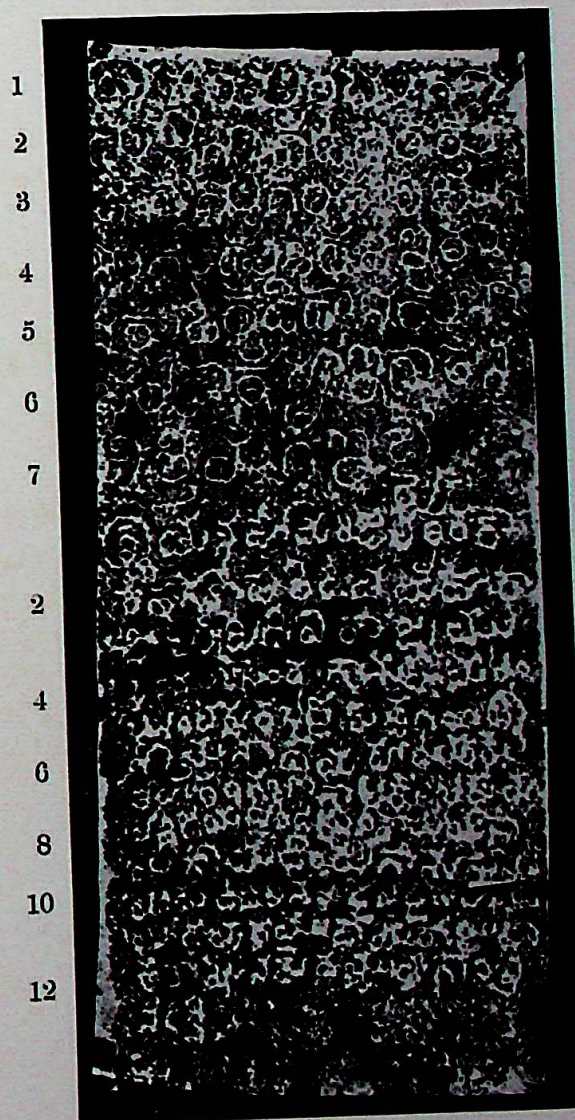
SCALE 1/166



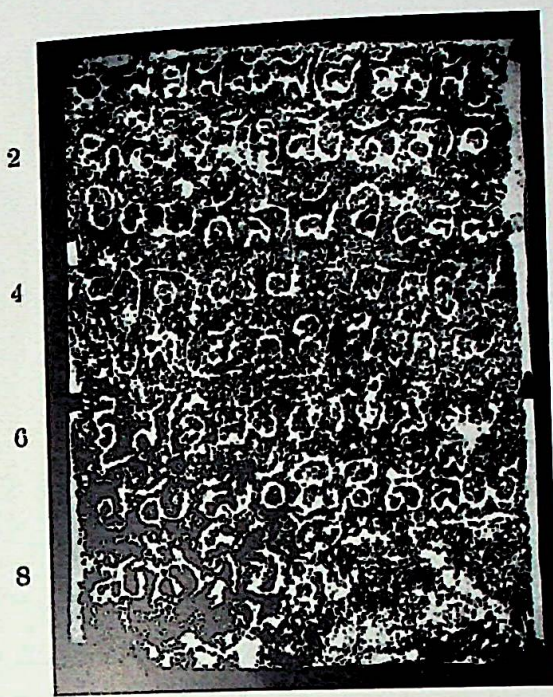
Sōmavaram inscription of
Bēti-Redḍi



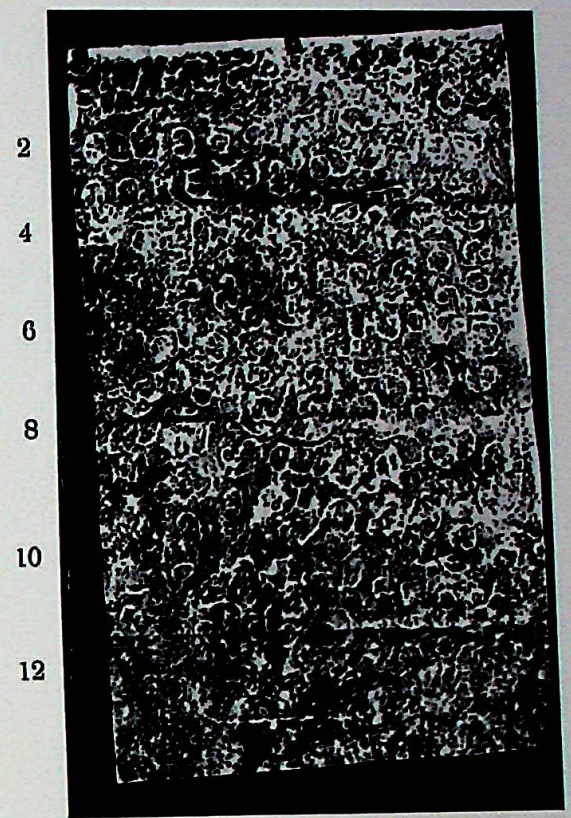
Sōmavaram inscription of
Kēca Bāle-Nāyaka



Sōmavaram inscription of
Uttamagaṇḍa-Bhīmanātha
Sōmavaram inscription of the
reign of Gaṇapati



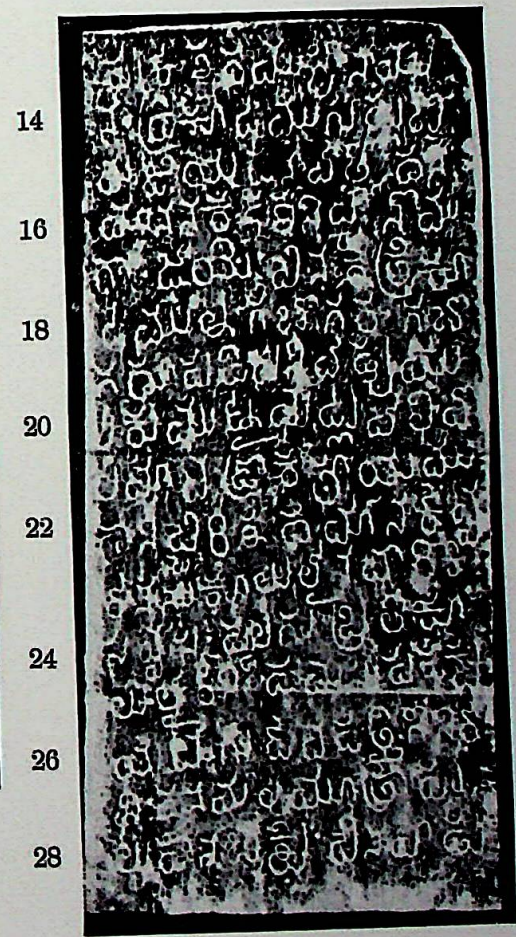
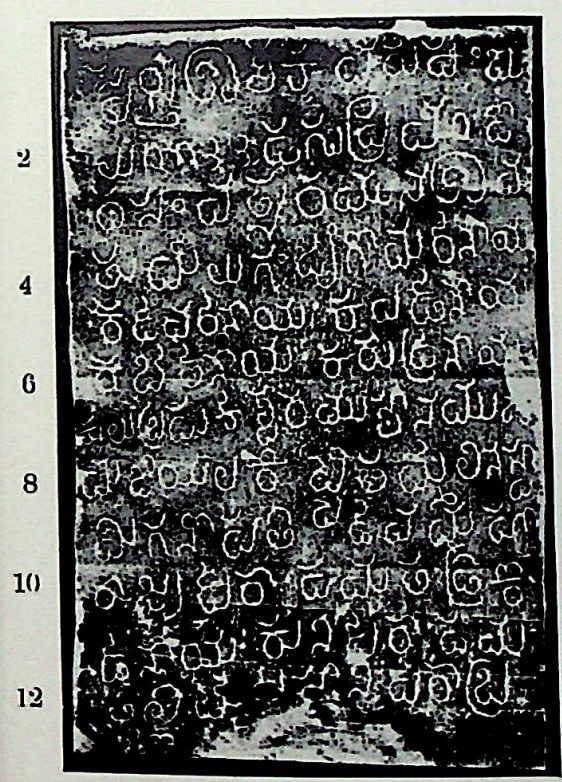
Sōmavaram inscription of
Rēceruvula Ruddu Redḍi



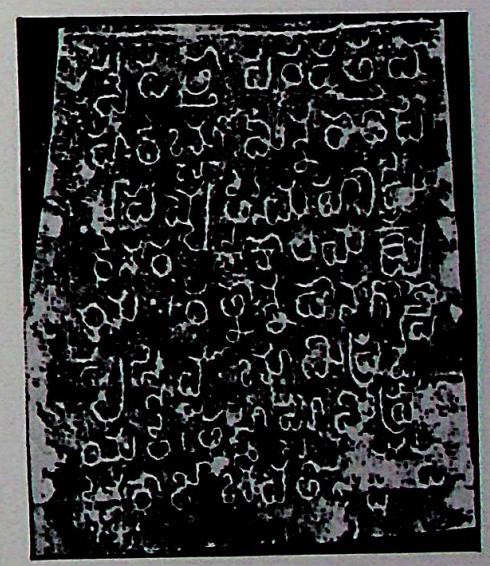
Sōmavaram inscription of
Sōma-Redḍi

I

II

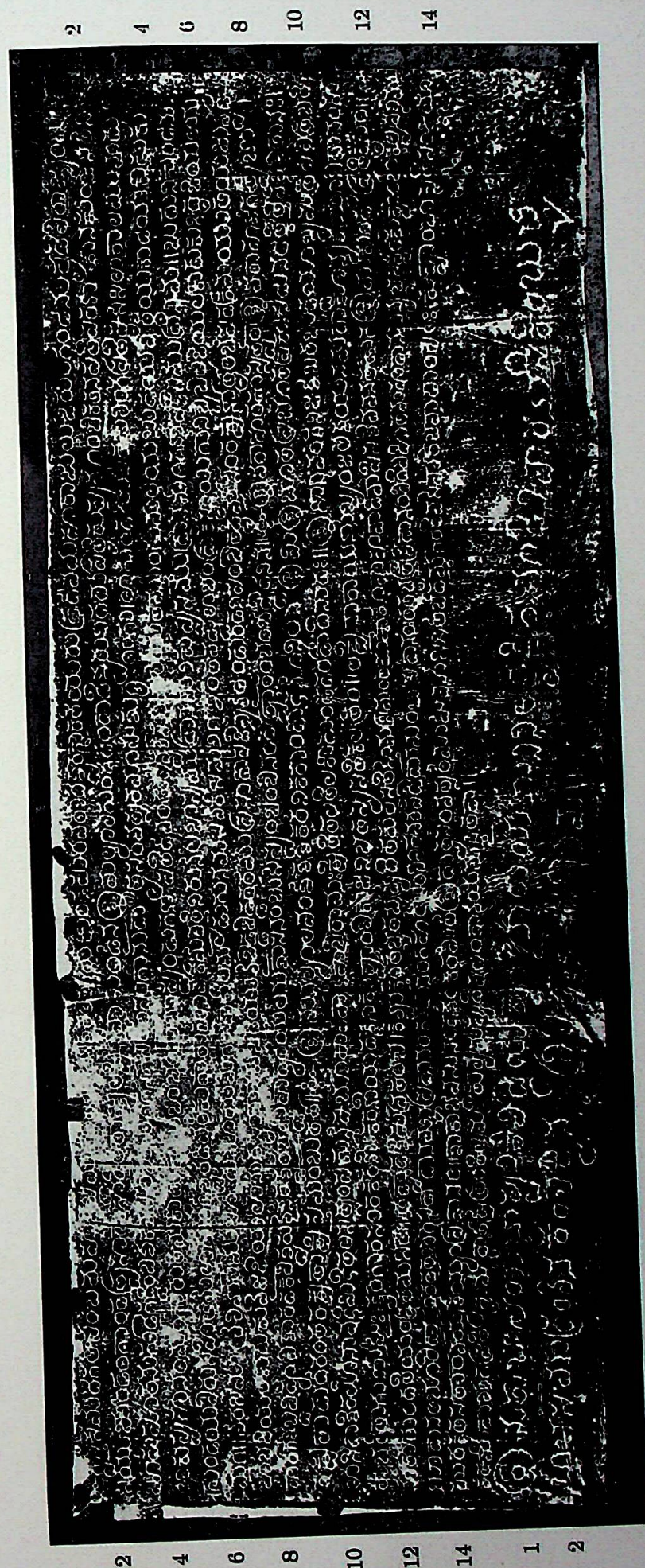


III



Vāḍapalli inscription of the reign of Gaṇapati
(dated Saka 1188)

SCALE 1/166



Bothpur inscription of Malyāla Kuppamāmbā

SCALE "2

I

II

2
4
6
8
10
12
14
16
18
20
22
24
26
28
30
32
34
36

38

40

42

44

46

48

50

52

54

56

58

60

62

64

66

68

70

72

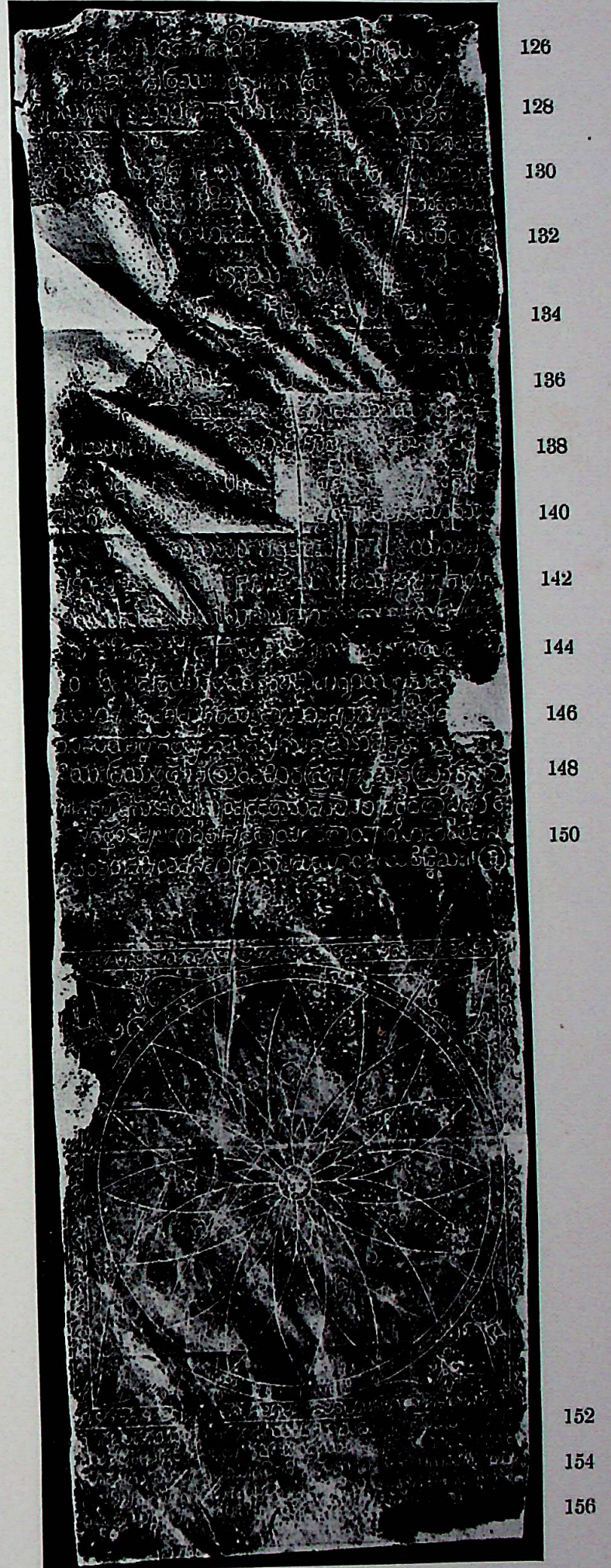
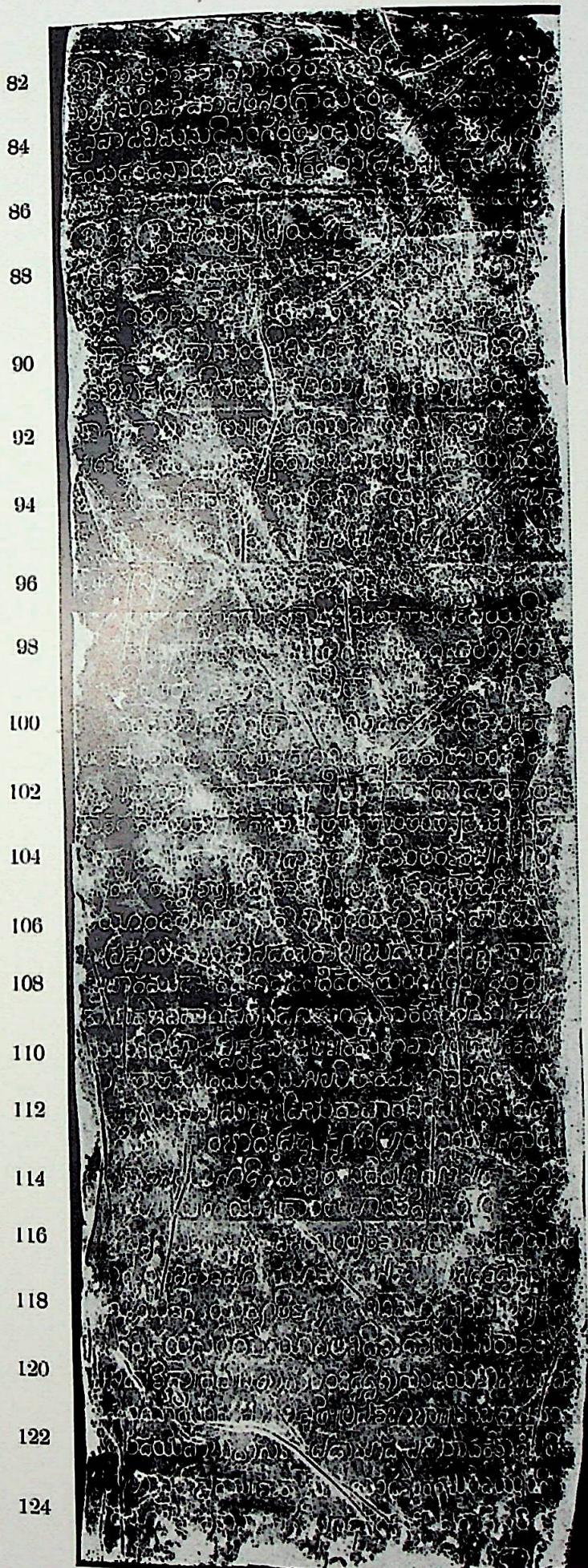
74

76

78

80

Bothpur inscription of Malyāla Guṇḍa
(dated Saka 1194)



Bothpur inscription of Malyāla Guṇḍa

(dated Saka 1194)

I

II

2
4
6
8
10
12
14
16
18
20
22
24
26
28
30
32
34
36
38
40
42

44
 46
 48
 50
 52
 54
 56
 58
 60
 62
 64
 66
 68
 70
 72
 74
 76
 78
 80
 82
 84
 86
 2
 4
 6
 8

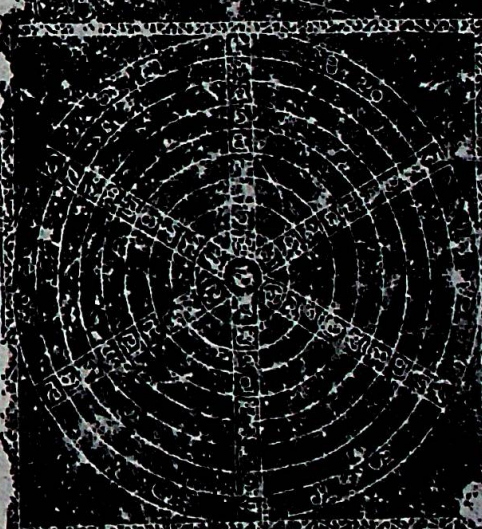
Bothpur inscription of Malyāla Guṇḍa
(dated Śaka 1181)

SCALE 168

III

IV

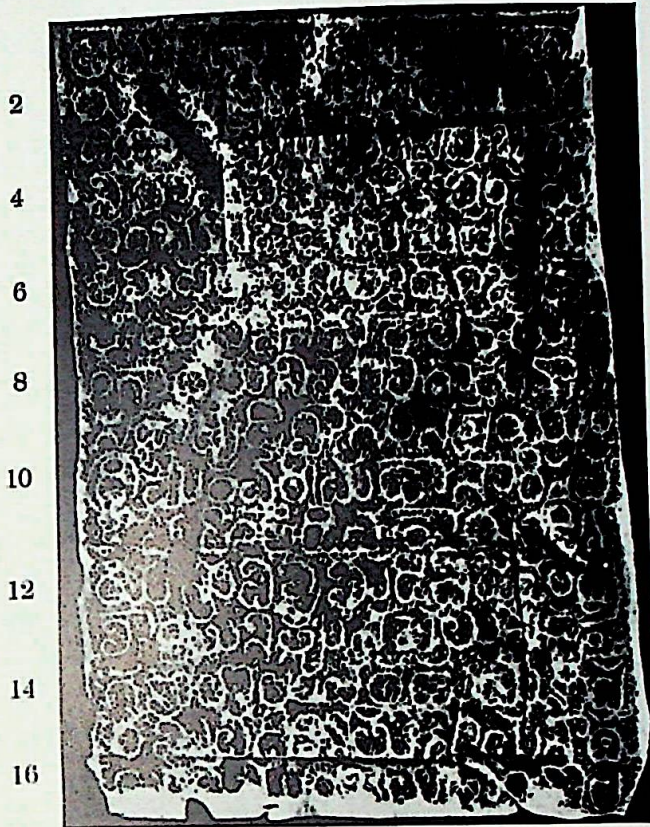
88
89
90
92
94
96
98
100
102
104
106
108
110
112
114
116
118
120
122
124
126
128
10
12
14
16

130
132
134
136
138
140
142
144
146
148
150
152
154

156
158
18
20

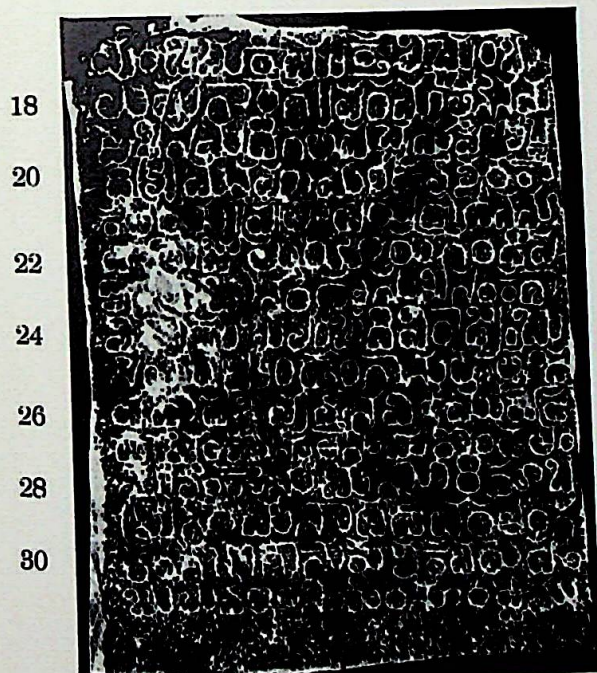
Bothpur inscription of Malyāla Guṇḍa
(dated Saka 1181)

SCALE 1/166

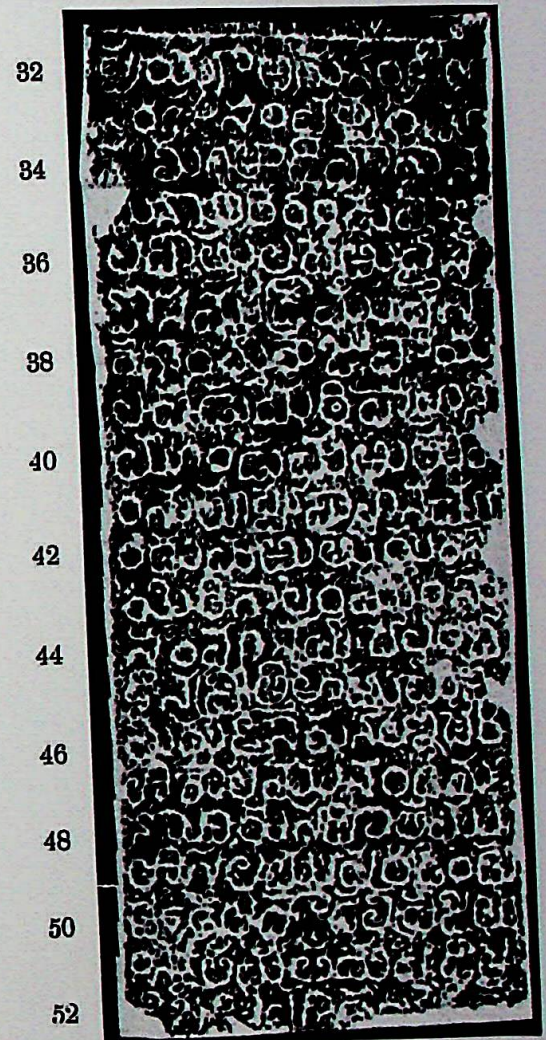
I



II



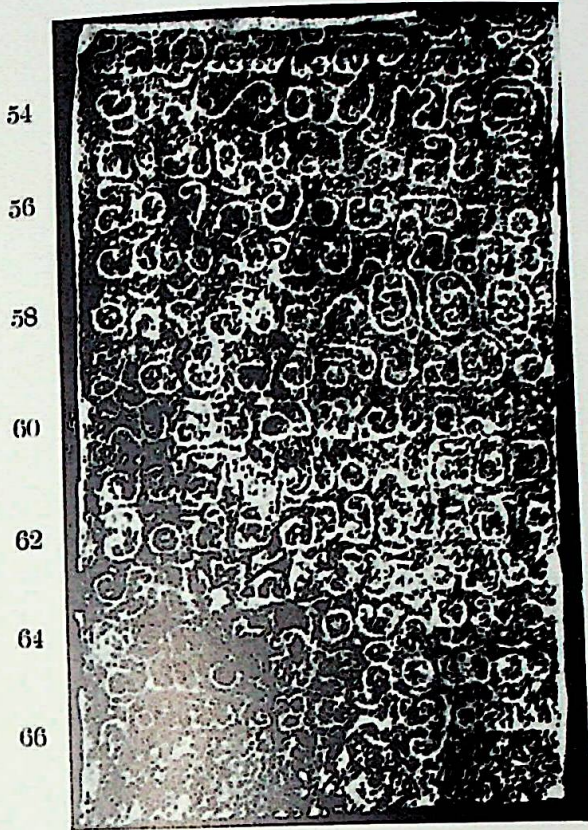
III



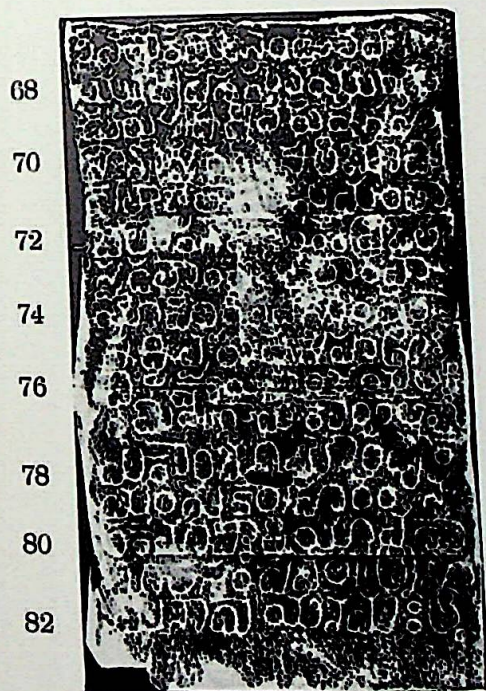
Maṇur inscription of the reign of Pratāparudra
(dated Śaka 1236)

SCALE 2

IV



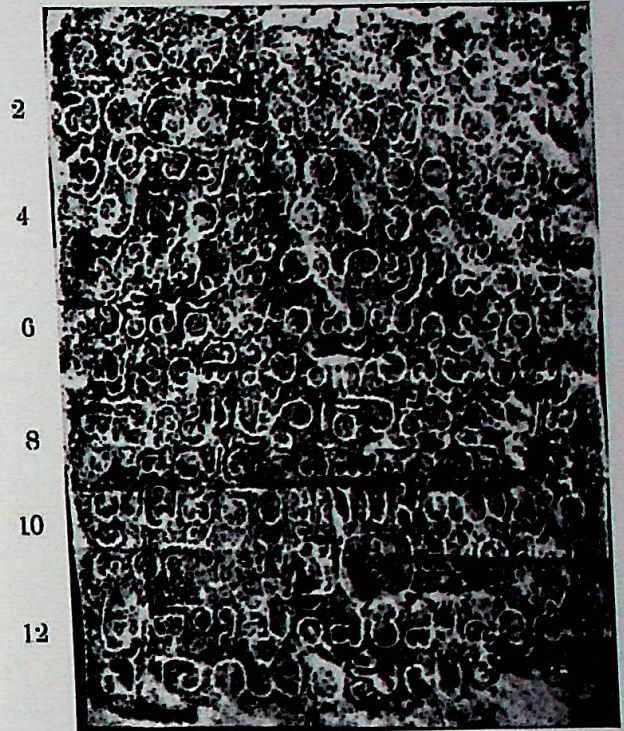
V



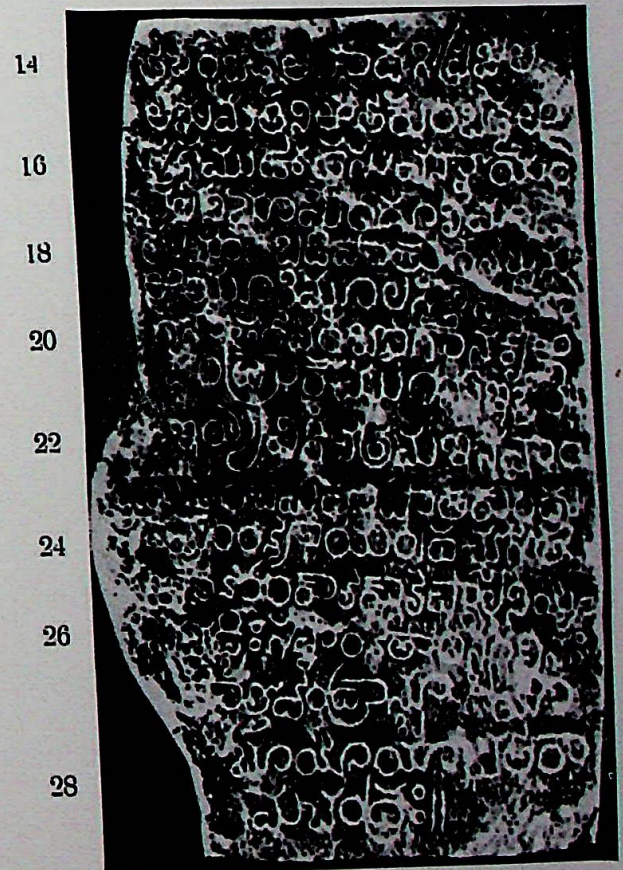
Manur inscription of the
reign of Pratāparudra
(dated Saka 1236)

SCALE *2

I



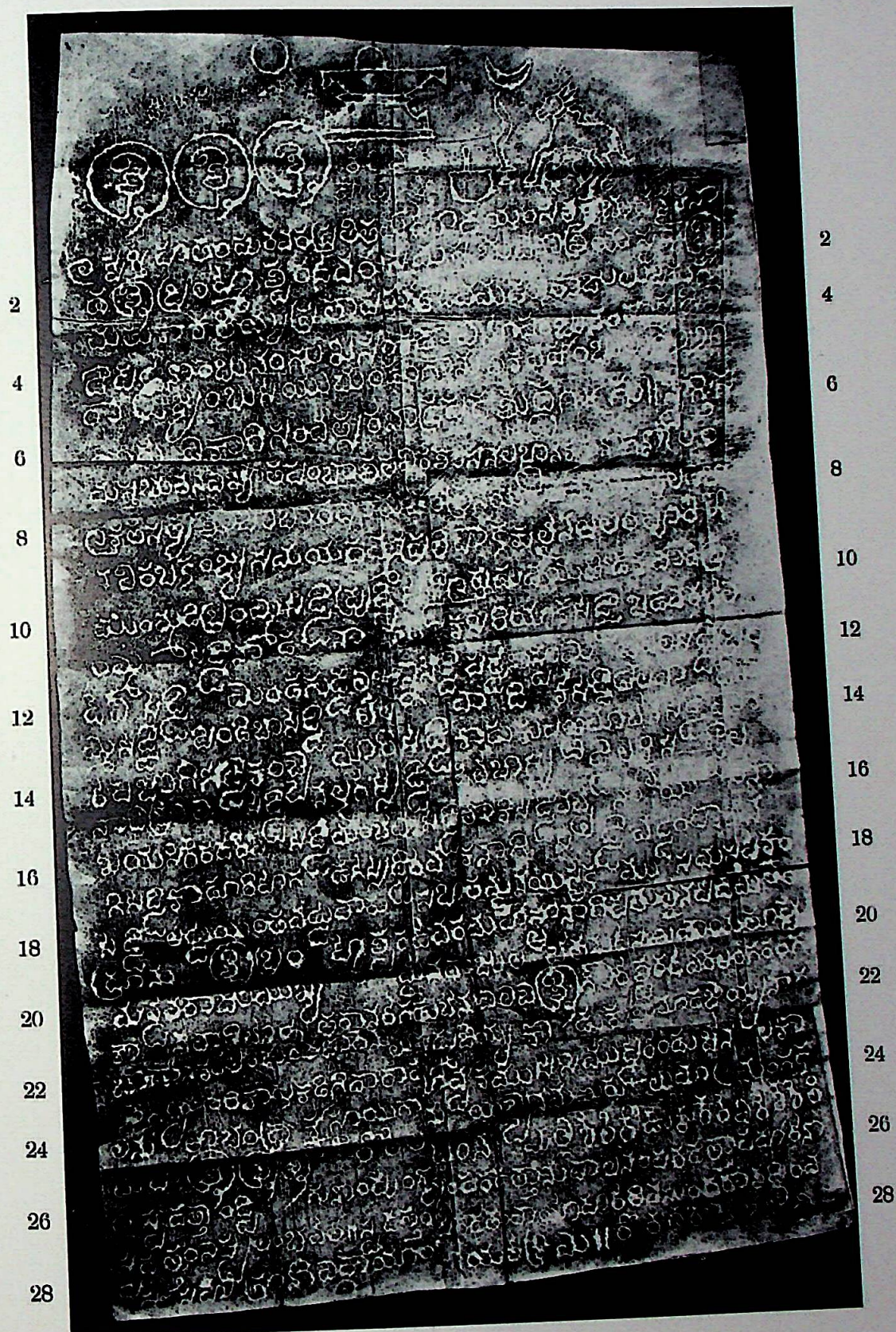
II



Tekmal inscription of the
reign of Pratāparudra
(dated Saka 1230)

SCALE *166





Alampur inscription of the reign of Pratāparudra
(dated Saka 1225)

SCALE 1/48

I

II

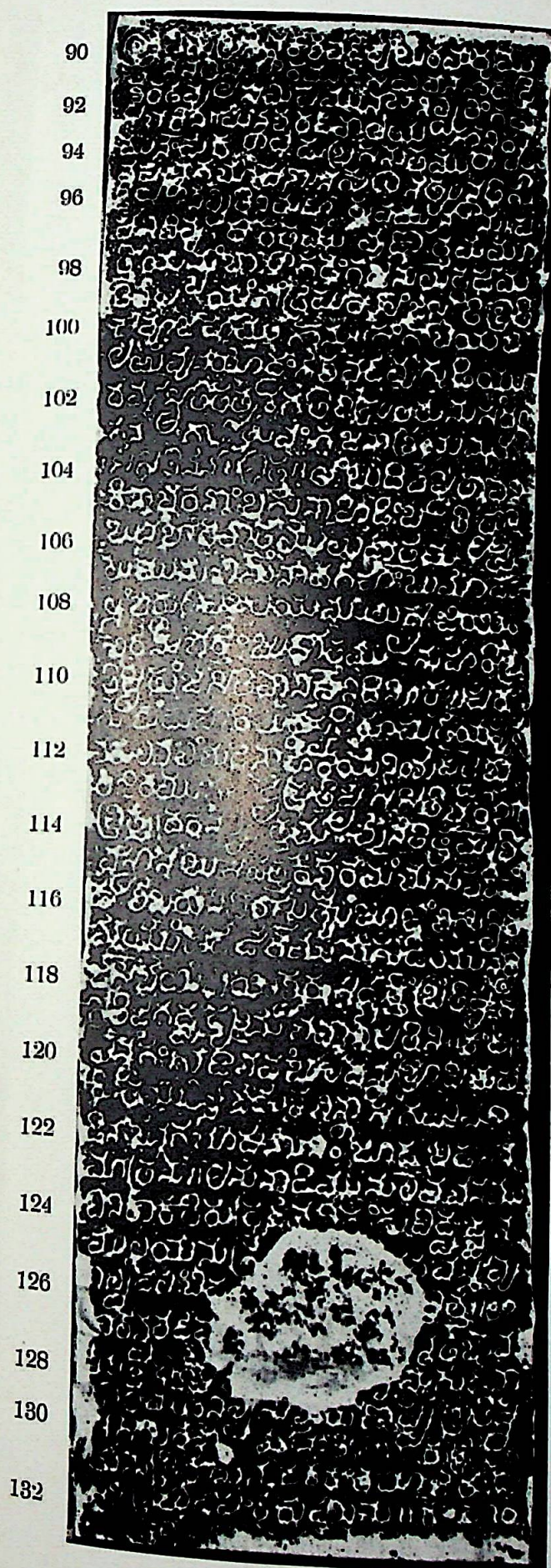
2
 4
 6
 8
 10
 12
 14
 16
 18
 20
 22
 24
 26
 28
 30
 32
 34
 36
 38
 40
 42
 44

46
48
50
52
54
56
58
60
62
64
66
68
70
72
74
76
78
80
82
84
86
88

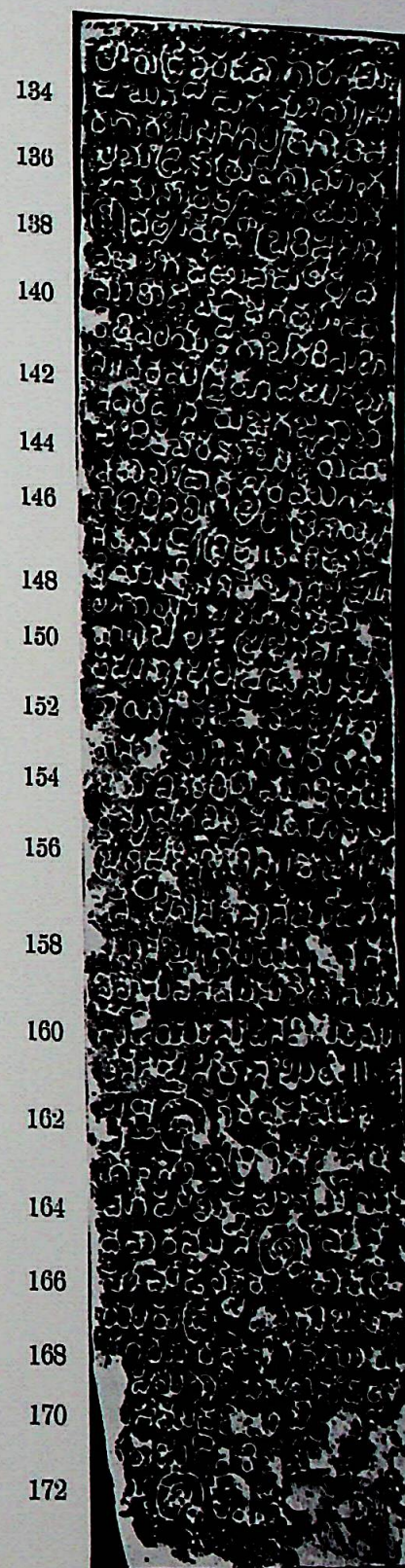
Karimnagar inscription of Gangādhara

SCALE · 125

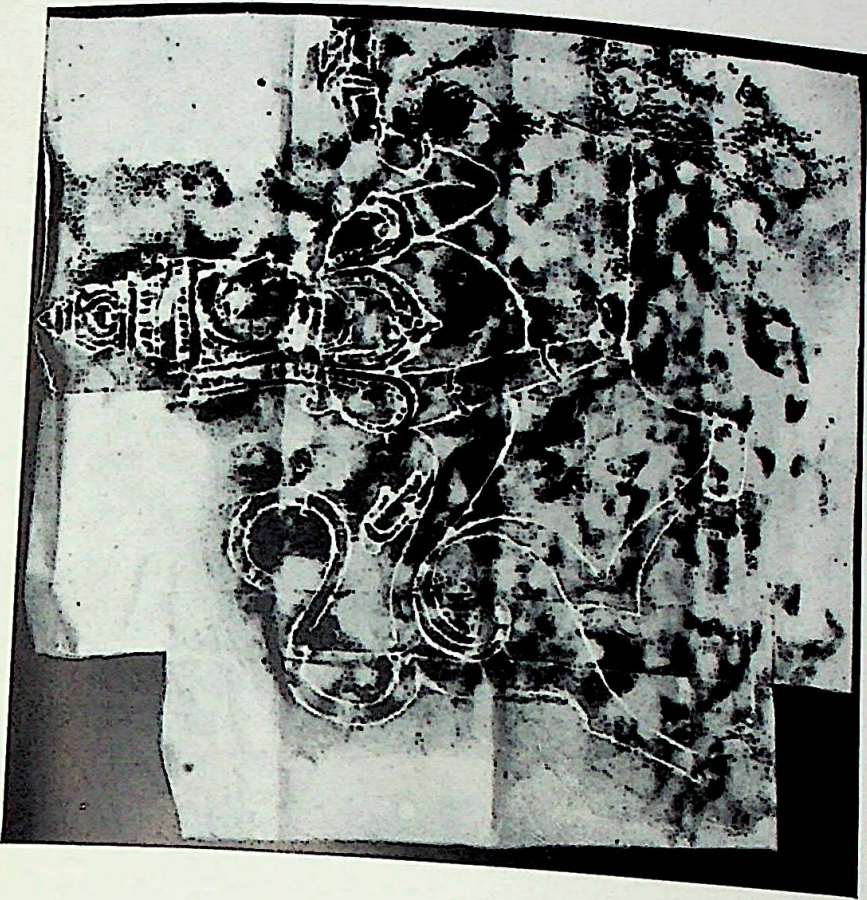
III



IV



Karimnagar inscription of Gangādhara



Drawing at Vāḍapalli



Drawing at Vāḍapalli

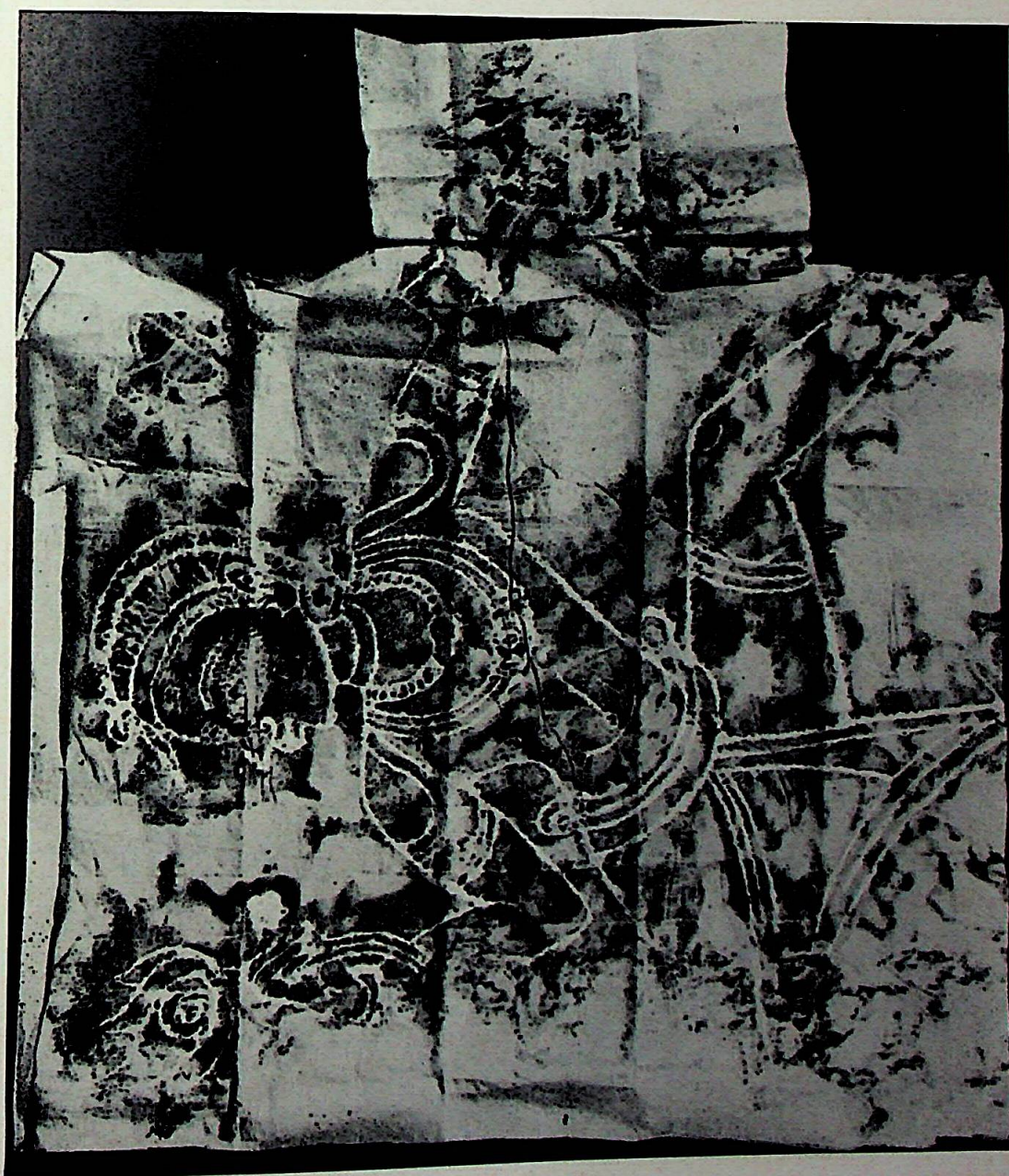


Drawing at Vāḍapalli



Kākatīya Emblems

91. FTVDS



Drawings at Vāḍapalli

SCALE 1/16

Acc. No. ~~458~~

SRI JAGADGURU VISHWARADHYA
JNANA SIMHASAN JNANAMANDIR
LIBRARY,
Jangamwadi Math, VARANASI,
Acc. No. 2288

M
3

Publications of the Archaeological Department, Hyderabad Deccan

MEMOIRS

1. AJANTA: Colour and Monochrome reproduction of the Ajanta frescoes based on Photography with a critical study of the painting and an authoritative account of the stories depicted therein by G. YAZDANI, M.A., O.B.E. F.R.S. Comprising 16 Colour and 24 Monochrome Plates (20" x 16"). Price 8 Guineas net or Rs. 120.
2. Do. Part II. Comprising 18 Colour and 32 Monochrome Plates. Price 8 Guineas net or Rs. 120.
3. Do. Part III. Comprising 18 Colour and 42 Monochrome Plates. Price 8 Guineas net or Rs. 120. (In Press.)
4. BIDAR: A comprehensive account of the monuments of Bidar with 9 Colour and 103 Monochrome Plates and 18 architectural drawings by G. YAZDANI, M.A., O.B.E. Price 2½ Guineas net or Rs. 35. (In Press.)
5. CORPUS OF TELUGU INSCRIPTIONS of His Exalted Highness the Nizam's Dominions by P. Sreenivaschar, M.A., Ph.D. (Lond.). Price 3 Guineas net or Rs. 27. (In Press.)

A FEW EXTRACTS FROM REVIEWS ON THE AJANTA VOLUMES

‘ . . . This magnificent publication, which is to be completed in four volumes, ranks with the finest examples of modern work in reproduction, besides providing a literary estimate, full and authoritative, which enables the reader to understand, as well as to admire, these celebrated relics of fifth-century art in India . . . ’

‘ . . . This magnificent publication, only made possible by the patronage and enlightenment of an Indian potentate, comes happily at a time when a plan for a central museum of Asiatic art in London is being strongly advocated by the authorities. . . . ’

‘ . . . This publication is of exceptional importance. The Ajanta frescoes have been described in detail before, and have been the subject of two fairly modern detailed studies of Mr. Griffith's and Lady Herringham's volumes. No human copyist can rival the camera in accuracy. It compares the present superb reproductions with the old ones. Lady Herringham's admission: "in reality, the originals are more beautiful and perfect than none of us were ever able to see." . . . ’

Publications of the Archaeological Department of Hyderabad

ANNUAL REPORTS

Annual Reports for 1323-1346 F. (1914-37 A.C.) twenty-one volumes, each volume Rs. 5.

HYDERABAD ARCHÆOLOGICAL SERIES

- No. 1—The Asokan Edict of Maski. Edited by Rao Bahadur H. Krishna Sastri. With 3 Plates. Re. 1.
- No. 2—The Daulatabad Copper Plates of Jagadekamalla. Edited by D. R. Bhandarkar, Ph.D. With 4 Plates. Re. 1.
- No. 3—The Kakatiya Inscriptions of Palampet and Upparpalli. Edited by L. D. Barnett, Litt.D. Rs. 2.
- No. 4—Pakhal Inscriptions of the Reign of the Kakatiya Ganapatideva. Edited by L. D. Barnett, Litt.D. Re. 1.
- No. 5—Munirabad Inscription of Tribhuvanamalla (Vikramaditya VI). Edited by Rao Bahadur H. Krishna Sastri. Re. 1.
- No. 6—The Kotagiri Plates of the Reign of the Kakatiya Queen Rudranamba, A.D. 1273. Edited by Professor S. Hanamant Rao and revised by Rao Bahadur H. Krishna Sastri. With 6 Plates. Re. 1-8.
- No. 7—Bodhan Stone Inscription of the Reign of Traḍḍakyaṁalla (Somesvara I), A.D. 1056. Edited by Rao Bahadur R. Narasimhacharya, M.A. Re. 1.
- No. 8—Inscriptions of Nagai. Edited by Mr. C. R. Krishnama Charlu. With 8 Plates. Rs. 3.
- No. 9—Inscription of Shitab Khan. Edited by the late Mr. K. V. Lakshman Rao and revised by Rai Bahadur Dr. Hirananda Sastri. With 5 Plates. Rs. 3.
- No. 10—The Asokan Edicts of Kopbal. Edited by Professor R. L. Turner. With 18 Plates. Rs. 3.
- No. 11—Inscriptions of Kukkanur and Kallur. Edited by Mr. C. R. Krishnama Charlu. (In Press.)
- No. 12—The Canarese Inscriptions of Kopbal. Edited by Mr. C. R. Krishnama Charlu. Rs. 3.

MISCELLANEOUS

- Rapport Preliminaire sur L'interpretation des Peintures et sculptures D'Ajanta, by Monsieur A. Foucher. Re. 1-8.
- Guide to Golconda Tombs and Fort. Re. 1-8.
- The Antiquities of Bidar. By G. Yazdani, M.A. With 15 Plates. Rs. 2.
- The Guide to Ajanta Frescoes. With 10 Colour and one Monochrome Plates. Rs. 3.
- The Guide to Ellora Cave Temples. With 8 Plates. Rs. 2.
- The Art of Painting at Ajanta (URDU). With 10 Colour and one Monochrome Plates. Rs. 2-8.
- The Art of Painting at Ajanta (MARATHI). With 10 Colour and one Monochrome Plates. Rs. 2.
- Prehistoric Remains in H.E.H. the Nizam's Dominions (URDU). By G. Yazdani, M.A., O.B.E. Annas 10.
- Rock-hewn Temples of Aurangabad. By G. Yazdani, M.A., O.B.E. Re. 1.
- Indian Art of the Buddhist Period. By G. Yazdani, M.A., O.B.E. Re. 1.
- A Survey of Painting in the Deccan. By Dr. Stella Kramrische. Rs. 21.
- Mathnawī of Maulana Rūm: Reproduced by the photographic process from a MS. dated 1103 H. by Ūstād 'Abdul Karīm, great-grandson of 'Imād. By G. Yazdani, M.A., O.B.E. Rs. 30.

MAPS

- Golconda Survey Map, in two sheets. Rs. 2.
- Bidar Survey Map. Re. 1.
- Gulbarga Survey Map (mounted on cloth). Rs. 2.

PICTURE POSTCARDS

1. Set A; Picture Postcards of Ajanta (21). Re. 1-12.
2. Set B; Picture Postcards of Ellora (21). Re. 1-12.
3. Set C; Picture Postcards of Daulatabad Fort (6). Annas 8.
4. Set D; Coloured Postcards of Ajanta and Ellora Frescoes (19). Rs. 2-8.
5. Set E; Picture Postcards of Aurangabad (15). Re. 1-4.
6. Set F; Picture Postcards of Golconda and Hyderabad (24). Re. 1-8.